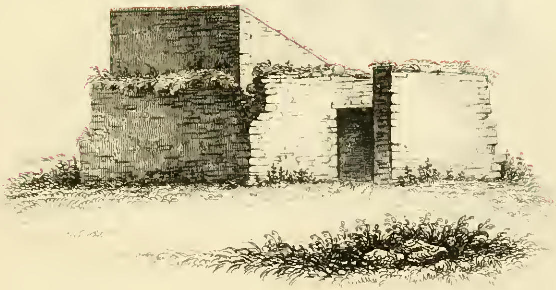
Liber

Conventus S. Katherine Senensis

Prope Edinburgum



IMPRESSUM EDINBURGI

MDCCCXLI.

" MR MAIDMENT having laid before the Meeting a transcript of the Constitutions of the Sisters of the Sciennes, presented to him by MR C. K. SHARPE, it was RESOLVED, that these, together with such illustrative documents as he might select, should be forthwith printed, under the superintendence of MR MAIDMENT."

Extracted from the Minutes of Council, by

W. B. D. D. TURNBULL,

Secretary.

THE

ABBOTSFORD CLUB.

AUGUST, MDCCCXLI.

President.

JOHN HOPE, ESQUIRE.

Right Hon. The EARL OF ABERDEEN.
ADAM ANDERSON, Esquire.
DAVID BALFOUR, Esquire.
5 CHARLES BAXTER, Esquire.
ROBERT BELL, Esquire.
ROBERT BLACKWOOD, Esquire.
BINDON BLOOD, Esquire.
BERIAH BOTFIELD, Esquire, M.P.
10 JAMES BURN, Esquire.
Hon. HENRY COCKBURN, Lord Cockburn.
JOHN PAYNE COLLIER, Esquire.
THOMAS CONSTABLE, Esquire.
JAMES CROSSLEY, Esquire.
15 JAMES DENNISTOUN, Esquire.
JOHN DUNN, Esquire.
JOSEPH WALTER KING EYTON, Esquire.
Hon. JOHN HAY FORBES, Lord Medwyn.
JOHN BLACK GRACIE, Esquire.

20 David Irving, Esquire, LL.D.
Hon. James Ivory, Lord Ivory.
Hon. Francis Jeffrey, Lord Jeffrey.
Alexander Johnston, Esquire.
James Kinnear, Esquire.
25 George Ritchie Kinloch, Esquire.
David Laing, Esquire.
Henry Liddell, Esquire.
William Hugh Logan, Esquire.
James Lucas, Esquire.
30 John Whitefoord Mackenzie, Esquire.
Hon. Alexander Maconochie, Lord Meadowbank.
James Maidment, Esquire.
Theodore Martin, Esquire.
William Henry Miller, Esquire.
35 Rev. James Morton, B.D.
Robert Nasmyth, Esquire.
Edward Piper, Esquire.
Robert Pitcairn, Esquire.
Right Hon. The Earl of Powis.
40 John Robertson, Esquire.
Right Hon. Andrew Rutherfurd, Lord Advocate.
Erskine Douglas Sandford, Esquire.
Andrew Shortrede, Esquire.
John Smith, Youngest, Esquire.
45 Edward Vernon Utterson, Esquire.
Patrick Warner, Esquire.
Right Hon. Sir George Warrender, Bart.

Treasurer.

James Macknight, Esquire.

Secretary.

49 William B. D. D. Turnbull, Esquire.

PREFACE.

It is remarkable, that although the Convent of Saint Catharine of Sienna was amongst the latest, if not the last foundation of nuns in the kingdom of Scotland, Maitland, whose industry and research in local matters was considerable, should have been unable to throw any light on its origin. "A little besouth the Meadows," says the above named author,* "and western side of Newington, stood a monastery of nuns, called 'Sancta Catharina de Siensis,' from a Convent and City of those names in Italy, of the order of Saint Dominick; but by whom, or when founded, I cannot learn. However, by the account sent in of its revenues in the year 1562, they appear to have amounted in money to the sum of two hundred and nineteen pounds six shillings and eight pence, eight bolls of wheat, six bolls of bear, and one barrel of salmon."

Spottiswoode, in his account of religious houses,† asserts, that this convent was founded by the Lady Rosline, Countess of Caithness. Arnot, who very briefly notices the nunnery,

* History of Edinburgh, p. 176.

† Appendix to Hope's Minor Practicks. Edin. 1734. P. 509.

ascribes the foundation to Lady Saint Clair of Roslin.* Both these writers are followed by Cardonnel; and Chalmers, —whose accuracy we regret to impeach,—repeats the assertion.

In treating of the nunneries in Edinburgh, Mr Chalmers—in his elaborate work entitled "Caledonia"—observes, "There was a convent of Cistercian Nuns established in Saint Mary's Wynd, by the uncertain piety of the twelfth century.† On the south side of Edinburgh, near the city wall, a convent of nuns was dedicated to Saint Mary of Placentia; and the place of its foundation was called from it, by corruption, the *Pleasance.* On the borough-moor, there was a convent of Dominican ‡ Nuns, which was founded by Lady Saint Clair of Roslin, the Countess of Caithness, in the fifteenth century; and dedicated to Saint Catherine of Sienna, the reformer of such nuns. They obtained some lands in the vicinity, and some tenements in Edinburgh. There was a priest who was attached to this convent. This place where the convent stood was called *Siennes*, and by corruption *Sheens.* The poet Lyndsay, in his Satire of the Three Estates, alludes to the honest and industrious lives of those nuns; and he sends Chastity to their convent, as a proper asylum. After the Reformation had involved such establishments in discredit,

* Page 251.

† "The Chapel and Convent stood near to the walls of the Garden belonging, at present, to the Marquis of Tweedale."—*Spottiswoode*, p. 517.

‡ "In 1236, Alexander II. founded in Edinburgh a Convent of Blackfriars, of the order of Saint Dominick; and were called, in ancient charters, the *Fratres Predicatores*, —the Preaching Friars." This house, which stood on the site of the old High School, is termed, "in their foundation charter, *Mansio Regis*, which intimates, that the king had dwelled in this royal mansion when he occasionally resided in Edinburgh."—*Chalmers*, Vol. II. p. 759. The lane or close leading from the High Street to what was formerly the grounds of the convent, still retains the name of Blackfriars Wynd.

the Magistrates of Edinburgh seized the revenues of the worthy nuns; and Dame Christian Ballenden, the prioress, was thereby induced to apply to the Queen, in order to oblige them to pay Beatrice Blackader, an aged sister, the small portion of victual which had been allotted for her subsistence,—being the rent of a tenement which her father had granted to the convent, and was now appropriated by the Magistrates."*

The lady Saint Clair referred to must, it is presumed, have been Marjory, the second wife of William, third Earl of Orkney, and first Earl of Caithness. She was daughter of Alexander Sutherland of Dunbeath, as appears from the settlement† of that person in favour of his daughter Marjory, and William, Earl of Orkney and Caithness, and the bairns gotten and to be gotten betwixt them, and which is dated 15th November, 1456.‡

It is probable, that the later writers, in thus ascribing the endowment of the nunnery to Lady Caithness, have adopted Spottiswoode's assertion, without examination, and without considering that Maitland, a much better authority, had been unable to trace its origin. Whatever may have been the cause, however, that they were in error, is obvious, because the charter and papal bull, now printed, shew, that the convent in question owed its foundation to the piety of certain religiously disposed persons in the year 1517, by which time, it may be presumed, her ladyship was in her grave.§

* Caledonia, Vol. II. p. 261.

† This curious document is printed in the "Genealogie of the Sainteclaires of Rosslyn, by Father Richard Augustin Hay." Edinburgh, small 4to. p. 91.

‡ Sutherland, Additional Case, p. 110. Wood's Douglas, Vol. II. p. 339.

§ The Earl of Orkney and Caithness, her husband, died before 1486. The eldest

The nunnery was erected for the sisters "Fratrum Predicatorum," otherwise denominated Dominicans or Blackfriars. The ladies adopted the rule of Saint Augustin, and enlisted themselves under the banner of Saint Catherine of Sienna, a modern saint, who had attained the honour of canonization somewhere about fifty-five years before.

Dr Dibdin, in his new edition of the Typographical Antiquities, (Vol. I. p. 317,) amongst the works issuing from the press of Caxton, mentions "the Lyf of Saint Katherine of Sene; with the Reuelacyons of Saynt Elizabeth, the Kynges Daughter of Hungarye." Folio. "This book," says Herbert, "is printed in double columns, and seems to have had no other title than the following one, at the head of the first column on signature *a j*:—

¶ HERE BEGYNNETH THE LYF OF SAINT KATHERINE OF SENIS, THE BLESSID VIRGIN."

Of this very rare book, which was translated from a life of the Saint in Latin, "by a worshipful elect Friar Raymond, of the order of Saint Dominic, Doctor of Divinity, and Confessor of this Holy Virgin," there are copies in the King's Libraries, in that of Earl Spencer, and in the public library at Cambridge. The Roxburghe copy, No. 232, sold for £95. Oldys notices an edition by Wynkyn de Worde in folio; but its existence, Dr Dibdin remarks, "is very doubtful," Vol. II. p. 329. Oldys also mentions a similar work,

son of the second marriage, Sir Oliver Saint Clair of Rosslyn, died, according to Douglas's Baronage, p. 247, soon after the 11th April, 1510, when he got a charter to the Barony of Herbertshire; and the youngest son, William, Earl of Caithness, was killed at the battle of Floddenfield, in 1515. As the Countess was married, at least so far back as 1456, she must, if alive in 1517, when the nunnery was founded, have been a very aged person.

entitled "Dyalogues and Reuelacyons of the newe Seraphycate Spouse of Cryst, Saint Katheryne of Sene," black letter, "imprynted at London by Wynkyn de Worde, 1519," folio.

As this lady is almost entirely unknown in the Scottish kalendar of saints, it may not, perhaps, be out of place to give a few particulars relative to her, extracted chiefly from the curious biography, written by her contemporary and confessor, Father Raymond.* She was of humble origin,— her father following the occupation of a dyer. He is thus described by the reverend father:—"Fuit vir unus in civitate Senensi regionis Tusciæ, nomine Jacobus, cujus pater vocatus est more illius patriæ vulgariter, Benencasa: et erat vir ille simplex et absque dolo et fraude, ac timens Deum, recedensque a malo. Hic orbatus parentibus, uxorem accepit de civitate sua, nomine Lapam, feminam siquidem omnino alienam a quacumque malitia hominum modernorum, quamvis in factis domesticis et familiæ satis solertem, prout manifestum est omnibus noscentibus eam, cum adhuc vivat in corpore. Hi sic matrimonialiter conjuncti, et in simplicitate uniti, quamvis plebeji, rebus tamen temporalibus juxta conditionem propriam abundant, et de satis laudabili popularium genere orti erant. Benedixitque Dominus Lapam, et fœcunditate ipsam adimplens, tanquam abundantem vitem constituit in lateribus domus Jacobi viri sui: nam quasi omni anno filium aut filiam pariebat, et sæpe gemellos aut gemellas concepit."

James thereafter became a dyer; to which occupation he also brought up his sons. He is represented as a simple minded person, greatly attached to his wife and family. The birth of Saint Catherine is thus described:—"Cum prædicta

* See his Life of Saint Catherine in the Acta Sanctorum, Vol. III. p. 859.

Lapa, quasi apis fructuosa, frequenter pariendo, filiis et filiabus alveum viri sui Jacobi adimpleret, prout superius dictum est: accidit superna dispensatione, ipsam concipere, circa finem temporis partus sui, et parere prolem geminam seu gemellam, quam oportebat ex prædestinatione æterna coram divinis aspectibus præsentari, prout rei probavit eventus. Peperit ergo filias duas, sexu fragiles, sed fragiliores, ut tunc apparebat, corporis robore; sed tamen firmas in supernæ majestatis conspectu. Has ut aspexit diligentius ipsa, quæ partum ediderat; considerans se non posse ambabus in lactis nutrimento sufficere, deliberavit alteram alteri nutrici committere, alteram vero alendam proprio lacte retinere. Domini autem nutu factum est, ut illam apud se nutriendam eligeret, quam Dominus in sponsam elegerat ab æterno. Accepta igitur sacri baptismatis gratia per utramque, quamvis ambæ forent de numero electorum, præelecta tamen vocata est Catharina, reliqua vero Joanna est dicta. Hæc ultima, quia cum gratia baptismi gratiæ nomen acceperat, in illa gratia evolavit ad cœlum; in brevi namque de medio sublata est; Catharina propriæ genitricis ad ubera remanente, ut tandem catenam ad cœlum traheret animarum. Porro Lapa tanto diligentius remanentem filiam enutrivit, quanto præ sorore defuncta electam solam apud se remansisse considerabat; sicque factum est, ut ipsa mihi sæpe retulit, quod super omnes filios et filias hanc dilexit. Narrabat siquidem, quod propter frequentes conceptiones, nullum ex filiis potuerat proprio lacte nutrire: hanc autem ideo usque ad finem nutrivit, quia quousque tempus nutrimenti ejus completum est, non est conceptio subsecuta; ut videlicet in illa filia inducias pariendi haberet, et ad finem partus appropinquaret, quæ finem omnis perfectionis deberet attingere simul et adipisci, quasi fuerit terminata. Constat

namque, id quod per agentem primo intenditur, executioni operis ultimo demandari. Lapa vero hæc, post editam Catharinam, semel tantummodo peperit quandam Joannam; quæ defunctam Catherinæ sociam suscitavit, et finis impositus est partui ejus, post viginti quinque pepererat." *

Catharine was the pet of her relatives, — especially of her mother Lapa, — and had the name of Euphrosin given her, "quo instinctu," says Raymond, "ignoro." The elder sister, Bonaventura, had married a young man of Sienna, called Nicholas, who was rather a free spoken person, much inclined to conviviality, and fond of enjoying himself in company with certain favoured companions. Married ladies are usually not very much inclined to think favourably of their husband's friends, especially if they are of his own age; and Bonaventura formed no exception to the general rule; so, according to the most approved *recipe* in such cases, the lady took ill, and when her honest spouse, alarmed by her leanness, — for she had been tolerably plump previously, — anxiously asked the cause, the amiable Bonaventura candidly told him, that she was not accustomed to such shocking talk in her father's house, as she was daily favoured with in her own, and that unless there was a radical reform, she had made up her mind to leave this world for a better. This was too much for poor Nicholas; he gave in without farther trouble, and thereafter became a well-behaved serious person, — eschewing naughty company and idle talk.

It was in his house that Catharine spent much of her leisure time; and one night, returning from thence home, — passing by a place commonly called "Valle Piatta," — the child, lifting her eyes above the Church of the Dominicans, beheld,

* P. 860.

according to her Confessor's account, "in aere quemdam thalamum pulcherrimum, ornatum regaliter cum decore, in quo Salvator Mundi Dominus Jesus Christus in throno imperiali sedebat, indutus Pontificalibus vestibus, habens in capite tiaram, seu monarchicam et papalem mitram: erantque cum eo Apostolorum principes Petrus et Paulus, ac beatissimus Evangelista Joannes." *

No wonder that the future saint was considerably astonished — not to say alarmed — at this remarkable sight, — "quod cum illa stupens intueretur, fixit pedes; et irreverberatis obtutibus, Salvatorem suum aspiciebat utriusque hominis oculis amorose. At ille, qui ob hoc se tam mirabiliter ostendebat, ut misericorditer traheret amorem ejus ad se, majestatis oculos defigens in eam, amorosissime subridens, extenta dextera super eam, munus ei benedictionis suæ æternæ, facto signo salutiferæ Crucis, juxta Prælatorum consuetudinem, contulit gratiose."

The result of all this was, that at the age of seven, Catharine, who must have been a very precocious young lady, took upon herself vows of chastity; and the prayer to the Virgin, on this eventful occasion, will be found by the curious in Father Raymond.†

As Catharine increased in years, so did she in piety; and although, in consequence of her vows, which prevented her parents from completing an advantageous marriage for her when in her twelfth year of age, she exposed herself to much contumely and annoyance, the sweetness of her temper, her patience, and singular piety, at last induced her parents to return to that kindness which had, at an earlier date, characterized their conduct towards her. Her father, "edified at

* P. 860. † P. 862.

her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair cloth, and a large iron girdle, armed with sharp points, lay on the ground." *

The Dominicans found especial favour in the eyes of the youthful saint, so much so, that at one time, as her confessor tells us, she seriously resolved to follow the example of Saint Euphrosyne, who, throwing off her female attire, and assuming the garments of the male sex, boldly took up her abode in a monastery. With some difficulty she was dissuaded from this project, and in the year 1365, received the habit of Saint Dominic in a nunnery contiguous to the convent of the Preaching Friars. Here she remained for three years, during which she spoke with no one, excepting her confessor,—addressing herself entirely to the Supreme Being. The temptations and persecutions she underwent, by the instrumentality of the devil, are represented as excessive,—multitudes of demons perpetually hovering around her, and adopting the most ingenious devices to lead her astray; but without effect.

At last she was enabled to work miracles, chiefly in favour of the poor, by multiplying provisions, and similar useful exertions of power. Like other people, she experienced the ordinary ingratitude of mankind; and those she had essentially served, became her bitterest enemies. Amongst other objects of charity, was a poor woman, named Tecca, who, from the dreadful state of leprosy under which she laboured, had, from apprehension of infection, been refused admission

* Butler's Lives of the Saints, Vol. IV. p. 323. London, 1813, 8vo.

into the hospitals of the city. Saint Catharine charitably devoted herself to her case,—attended her—administered proper remedies—prayed with her, and for her. The woman, however, so far from being grateful, abused her benefactress in no measured terms,—"Verbis eam iracundis aggrediabitur simul et derisoriis, dicens: Bene veniat Domina Regina de Fontebrando, (sic enim vocatur regio, ubi domus paterna virginis erat et est,) O quam, inquiebat, gloriosa est hæc regina, quæ per totam diem stat in ecclesia Fratrum! Nunquid fuistis per totum mane cum fratribus, Domina? Non videmini posse saturari de fratribus illis?"*

Irritating as these impertinences and insinuations must have been, the future saint bore them with resignation, and continued to discharge the duties of nurse and servant with as much zeal, as if the offensive remarks had never escaped from the mouth of the scandalous Tecca, who, having at last departed this life, and Catharine not choosing to exert her miraculous powers of reviving the dead, notwithstanding the "horrid" state of the body, washed it,—dressed it in suitable habiliments for the grave, and interred it with all proper ceremonies. Prior to the demise of this wretched object, Saint Catharine had caught the infection from her; but the leprosy, it is said, disappeared the instant the rites of sepulture had been completed; and her hands, (the only part affected,) from that time, had an appearance of brightness and beauty quite marvellous.

The holy maiden met with similar treatment at the hands of one of the sisterhood, who enjoyed the somewhat masculine name of Andrea. This worthy was afflicted with an ulcer, which corroded the flesh, and gradually destroyed her breasts,

* P. 889.

— "ex qua corruptione tantus fœtor etiam exhalabat, quod non licebat adstanti alicui nisi clausis ei naribus appropinquare."* Saint Catharine, nevertheless, became her nurse, washed and dressed the cancer, and did every thing in her power to soothe and content her. But Andrea, like Tecca, although she accepted services no one else would perform, in return, spread the most injurious reports as to the chastity of her benefactress. In this scandal she was joined by another of the sisterhood, and poor Catharine was made sufficiently uncomfortable. Her persecutors at last, moved either by the patience and humility of their victim, or unable to bear the stings of conscience, at last relented, — became converts,—and confessed, that the calumnies they had circulated were destitute of foundation.

It seems unnecessary to enter more fully upon the earlier years of the life of Saint Catharine, — suffice it to say, that she overcame all her enemies, and became a saint of the first water.†

Nannes, a powerful and turbulent citizen, being brought to our saint to be reclaimed, all her arguments to bring him to a right sense of duty, were unavailing. On this she had recourse to prayers, and her supplications were so effective, that the refractory Nannes could no longer hold out, but

* Raimundus, p. 892. To which work, those who are particularly anxious for minute details, are referred.

† Amongst other rare immunities incident to her state of sanctity, Catharine was fire-proof, as we learn from the following veritable anecdote, recorded by Raymond, p. 885: — One day, whilst in the Church of the Dominicans, she was praying under one of those images of holy men, with which the church was decorated, when, lo and behold, down falls a wax candle on the veiled head of the virgin, who, nevertheless, was not in the slightest degree discomposed! She continued praying, and the candle continued burning as long as wax and wick remained, whilst not even the veil was singed.

gave evidence, by his groans and tears, of their efficacy. He became reconciled to his enemies, — turned over a new leaf — afforded proof of his sincerity by embracing a penitential life — and though last, not least, presented his converter with a splendid mansion belonging to himself, within two miles from Sienna. This, by the pope's authority, was turned into a nunnery.

Catharine was eminently successful in her conversions, — if we may believe her biographer, — for the most hardened hearts softened before her supplication. Even two "famous" assassins or bravos, whose consciences had, for years, ceased to trouble them, could not resist her powerful entreaties. Nor was this all, — her prayers were equally beneficial to soul and body; for with the same facility that she ensured salvation for the one, she restored health to the other.

According to Butler,* she had considerable influence over the Italian politics of the time. "Whilst she was at Pisa in 1375, the people of Florence and Perugia, with a great part of Tuscany, and even of the ecclesiastical state, entered into a league against the holy see. The news of the disturbance was delivered to Catharine by Raymond of Capua, and her heart was pierced with the most bitter sorrow on account of those evils, which she had foretold three years before they came to their height. The two furious factions of the Guelphe and Ghibellines, which had so disturbed and divided the state of Florence, then a powerful commonwealth, united at last against the Pope, to strip the holy see of the lands it possessed in Italy. The disturbance was begun in June, 1378, and a numerous army was set on foot. The word *Libertas*, wrote on the banner of the league, was the signal.

* P. 326.

Perugia, Bologna, Viterbo, Ancona, and other strongholds, soon declared for them. The inhabitants of Arezzo, Lucca, Sienna, and other places, were kept within the bounds of their duty by the prayers, letters, and exhortations of Saint Catharine, and generously contemned the threats of the Florentines. Pope Gregory XI. residing at Avignon, wrote to the city of Florence; but without success. He therefore sent the Cardinal Robert of Geneva, his legate, with an army, and laid the diocese of Florence under an interdict. Internal divisions, murders, and all other domestic miseries amongst the Florentines, joined with the conspiracy of the neighbouring states, concurred to open their eyes, and made them to sue for pardon. The Magistrates sent to Sienna, to beg Saint Catherine would become their mediatrix. She could not resist their pressing entreaties. Before she arrived at Florence, she was met by the Priors or chiefs of the magistrates; and the city left the management of the whole affair to her discretion, with a promise, that she should be followed to Avignon by their ambassadors, who should sign and ratify the conditions of reconciliation between the parties at variance, and confirm every thing she had done. The saint arrived at Avignon on the 18th of June, 1376, and was received by the Pope and Cardinals with great marks of distinction. His holiness, after a conference with her, in admiration of her prudence and sanctity, said to her, — "I desire nothing but peace; I put the affair entirely into your hands; only I recommend to you the honour of the Church."

Alas! poor Catharine; little did you suspect that your suppliants were laughing in their sleeves at the notion of duping the successor of Saint Peter, and the pious votary of Saint Dominic. Sorry are we to say, that the Florentines

never had any intention of making peace ; but in order to keep up appearances, they professed a vast affection for his holiness, and great contrition for having taken up arms against him, whilst they were very coolly all the time retaining possession of the more valuable portions of his dominions.

After a good deal of evasion and discussion, in which much time was wasted, and in which the future saint was no match for the subtle Florentine, the bubble broke, and the ambassadress was left in the lurch. This certainly was a severe blow to the Siennese Virgin, whose vanity must have suffered at being thus made a tool in the hands of the ungodly. Butler ingeniously endeavours to save the credit of the saint, by assuring his readers, that "God suffered the conclusion of this work to be deferred in punishment of the sins of the Florentines, by which means Saint Catharine sanctified herself still more, by suffering longer amidst a seditious people."*

The schism that arose upon the death of Gregory XI. in 1378, when Urban VI. ruled at Rome, and Clement VII. at Avignon,—and were not therefore unlike the two kings of Brentford smelling at one nosegay,—created much vexation to the zealous Catharine. She adhered to Urban, whom she considered to be the true Pope, and appears to have taken up her residence beside him, as she died on the 29th of April, 1380, at the capital of the papal dominions, at the early age of thirty-three. She was buried in the Church of the Minerva, where her body is deposited under an altar. The skull is in the Dominican Church at Sienna, in which city are shewn her house, her instruments of penance, and other relics. She was canonized by Pius II. in 1461. Urban the VIII. transferred

* Butler, p. 327.

her festival to the thirtieth of April. She is represented as the authoress of various works, of which the most valuable is said to be a collection of able and eloquent letters, addressed to many illustrious and distinguished persons, who were her contemporaries.

The life of this distinguished light of the Romish Church, as given by her Confessor, may be regarded more as an ecclesiastical romance than any thing else. Divested of her miraculous powers, Catharine was neither more nor less than a pious fanatic, who, according to notions then prevalent, and which perhaps still exist, imagined, that unnecessary privations, and uncalled for personal severities, are indubitable passports to heaven.*

* The Evil One and his imps were terrified for the lady of Sienna. One of the daughters of a Siennese notary, Ser-Michael Ser-Monaldi, — who, having been dedicated to the Church, was placed in a convent dedicated to Saint John the Baptist, — became possessed by an evil spirit at the early age of eight. The girl was called Laurentia, and what appeared wonderful, — although she was altogether ignorant of the Latin language, — she was continually spouting it; and what was still more astonishing, was able to answer the most difficult questions, and to solve the most intricate problems. The young lady had, moreover, a knack of disclosing other folk's secrets, and revealing their sins. This latter power was by no means gratifying to those about her. Saint John's Nunnery soon became much too hot; and as it was suspected that his Satanic Majesty was at the bottom of all this devilry, it was resolved, that Laurentia should touch the sacred relics of Saint Ambrose, which had been, for a hundred years and more, famous for working all kinds of miracles. For once, these holy remains were inoperative, — the demon was not to be stirred by them. This was a sad business. What was to be done? Catharine was at last thought of; and as the pious recorder of the miracle says, "quid plura?" — what is the use of more words? — she beat the bones and relics of Saint Ambrose hollow. For no sooner had the wicked imp nosed the virgin, than he got alarmed, — the odour of sanctity was much too strong for him, — still he resolved to hold his place if he could; but when she commenced with one of her soul-stirring addresses, it was much too moving, and, fairly vanquished, the demon was obliged to move off, — much to the gratification of the child's parents and friends, and still more to the honour of the saint, by whose exertions he was defeated. — *Raymond*, p. 920.

The Editor can find no traces of this modern saint having been adopted in England as the protectress of any convent. Perhaps the short interval between her canonization and the suppression of popery by Henry the VIII. may account for this. Indeed, her virtues were not apparently known in that country until the publication of her Life by Caxton. Into Scotland, however, she was introduced by the noble ladies of Seton,—Lauder and Douglas,—as the Pope's bull informs us; and the place now recognized as the Sciennes,—an evident corruption of Sienna,—then forming part of the Burgh muir of Edinburgh, was selected as a fitting site for a nunnery, to be erected under the patronage of the Siennese Virgin.*

The nuns of Saint Catharine followed the rule of Saint Augustin, and were termed Sisters of the Predicant or Preaching Friars, otherwise Dominicans,—the followers of Saint Dominic, who died in 1221. This holy person was of the illustrious family of Guzman, still existing in Spain, in the person of the Dukes of Medina Sidonia, and obtained much celebrity for his crusade against the Albigenses, many of whom he is said to have brought back to the Church of Rome,—a circumstance not surprising when his eloquence was backed by the sword.†

* In Minorca, Catharine was—strange to say—selected as the tutelary saint of repentant prostitutes,—"The seventh nunnery is call'd of Mercy, and was instituted by the Jesuits, as a house of retirement for women that have repented of their loose lives; and was call'd Saint Catharine of Sienna. It was founded in the year 1565. There are in it thirty-four nuns, who profess the rule of Saint Austin."—*Ancient and Modern History of the Balearick Islands, translated from the original Spanish by Colin Campbell.* Lond. 1716, 8vo. P. 23.

† Saint Dominic was a most successful worker of miracles. Besides curing the sick, he brought the dead to life,—at least so his biographers state. His encounters with the Evil One were as successful as these of Saint Dunstan; and the following legend, taken from "Les Pieuses Recreations du P. Angel de Gaza de la Compagnie de Jesus,

Alexander II. having met with Dominic in Rome, was so much delighted with his life and conversation, that after his return to Scotland, he founded, in 1230, a Monastery of Dominicans in Edinburgh, and gave them a residence belonging to himself,—thence termed "Mansio Regis," which stood upon the ground afterwards occupied by the old High School. Nor did he stop here, for in almost all the principal towns in his kingdom, he endowed similar convents.*

œuvres remplie in Saintes joyeusités et divertissemens pour les ames dévotes," Paris, 1610, is excellent:—A young thoughtless devil took it in his head to lay a bet with an old experienced devil, and wagered a hundred blows of a stick, that he would play a trick upon the great Saint Dominic. The bet concluded, our giddy devil repaired, under the form of an ape, to the Saint, and endeavoured to divert him from his meditations by a thousand grotesque attitudes. Saint Dominic continued to write without taking any notice. The poor devil exhausted himself in grimaces and capers, but in vain. At length, seized with impatience, and forgetting all respect, he jumped upon the table. The father then darted on him a withering look, and said, "I command you to remain there and to hold my candle." The unhappy devil had not the courage or ability to stir, and humbly submitted to perform the office of a candlestick. This chagrined him to the bottom of his soul; he sighed and bit his tongue. In the meantime the candle burnt on, and the flame began to approach his fingers. "Oh, oh!" exclaims the Rev. Father at this part of the tale, "take care, Seigneur Diable, that you don't burn yourself." The devil endeavoured to blow out the candle; but it would not be extinguished. The fire gained upon him, and began to roast the first joints of his fingers. He called his chief to his assistance; but his chief could not help him. The sanctity of the Father kept aloof all succours, and the young devil was obliged to ask pardon. At length Saint Dominic permitted him to depart. The devil returned to hell with his fingers roasted; and he received besides the hundred blows of the stick, which taught him, says the Jesuit, never again to meddle with the fathers of our holy Church.

* It was in the Dominican Monastery, founded by Alexander in 1233, which stood near the walls of Stirling, but of which there does not now exist the slightest vestige, that the person styled Richard the II. was buried "ad Cornu Summi Altaris." Who this individual may have been, is somewhat puzzling; but that he was not the true Richard, no one who has perused Mr Riddell's conclusive arguments on the subject, can have much doubt.—*See Tracts Legal and Historical*, by John Riddell, Esq. 8vo. Edin. 1835.

In the year 1512, Sir John Craufurd, a prebend of the Church of Saint Giles in Edinburgh, mortified certain lands belonging to himself in the Borrow muir of Edinburgh, consisting of twenty-two acres, for the sustentation of a chapel erected by him upon the grounds, in honour of Saint John the Baptist. In the description of the lands so mortified, mention is made of the "Town" of Mureburgh, then recently built, as the northern boundary, and the lands of John Cant as the western. Both the chapel itself and Mureburgh have disappeared, and not a vestige of either remains. This conveyance in mortmain was confirmed by James IV.* Many curious conditions are contained in the deed of conveyance, and the duties and obligations imposed on the incumbent are peculiar. The incumbent was to be of the family or name of the endower. He was to be elected within three days after the benefice became void. He was not to be a pluralist; and his acceptance of any other living implied a forfeiture of the chaplainry of Saint John. His absence for fifteen days, without the leave of the patron, or a reasonable cause, was a further ground of forfeiture. He was, in particular, enjoined, not to have or detain, "Focariam aut concubinam in camera vel domo sua;" but there was no penalty in having one or other elsewhere. He was not to be a card player, or dicer, or indulge in games of chance of any kind. If, in any instance, he thought fit to contravene these conditions, he was to lose his living.

The chaplain being provided for, Sir John next ordains, that there shall be a hermit perpetually resident on the ground, who is to be clothed in a white garment, having on his breast a portraiture of the head of Saint John the Baptist,

* See p. 23.

whose hermit he was to be called. Amongst other duties, this person was to keep the church clean, and to bring water, fire, and salt, to the priest celebrating mass. For these services he was to have an acre of ground, with a house and garden to the south,—apparently at the back of the chapel of Saint John.

The patronage was reserved by Sir John to himself during his lifetime; after his death, it was destined to the Town Council of Edinburgh; but this intention was not carried into effect, for, as will be immediately seen, the patronage was ceded to the convent of the Sciennes, to which the chapel of Saint John was adjoining.

As before mentioned, almost all the writers on the history and antiquities of Edinburgh, with the exception of Maitland, ascribe the erection of the Nunnery of Sciennes to the piety and munificence of the Countess of Caithness, the wife of the opulent and powerful Sinclair of Roslyn, who inherited the territorial title of Caithness. This is altogether erroneous, for although the influence of the noble families of Seton, of Douglas of Glenbervie, and of Lauder of the Bass,* was used to obtain the papal authority for the endowment of the convent, it was to the venerable Sir John Craufurd, and to the piety of a citizen of Edinburgh, called John Cant, and of his wife, Agnes Kerkettill, that the nuns were indebted for the land on which the building was erected, and from the produce of which, a revenue for its original support was to be derived.

The deed is dated 17th April, 1517, and is confirmed by James V. with consent of the Duke of Albany, the governor of the kingdom, upon the 25th of May following. By

* See Bull, p. 33.

it, Cant and his wife, the superiors, moved entirely by pious feelings, grant to Josina Henryson, the Prioress, and to the other sisters of the Convent of Saint Catharine, commonly called of Sienna, eighteen acres of arable and waste land of the Messuage of Saint Giles, lying among the other lands of the blessed Giles, called Saint Geilis Grange,* on the west and south parts, and the lands of the Borough Muir on the north and east parts. To this deed Sir John Craufurd is a party as vassal in the lands, and he makes over and conveys to the convent the patronage of the Chapel of Saint John,† with all profit or emolument arising therefrom.

The reddendo, or clause of return for the feu, is, in the first instance, a payment of ten merks half yearly, at the feasts of Whitsunday and Martinmas, to the chaplain serving for the time at the altar of the blessed Stephen, within the Metropolitan Church of Glasgow; and in the next place, for the celebration of high mass for Sir John, his benefactors, and relations, with an oration and commemoration of the same. Immediately after mass, the antiphony‡ of the Holy Mary is

* "A little distance toward the southward is the seat of Grange. Now all religious foundations had their respective granges, barns, or out-houses, for the convenience of agriculture. I take this to have been that belonging to the Nunnery of the Siens." — *Maitland*, p. 176. It is quite true, that religious foundations had their respective granges; but it is not true, that the one referred to belonged to the nuns. It was the Grange of Saint Giles, or, as called in the old writings, "Geilis Grange."

† Maitland was unable to give any information relative to this chaplainry. He says, "Near the south-western corner of the aforesaid nunnery stood the Church of Saint John the Baptist, in the Borough Moor; but when, by whom, or for what use founded, I cannot learn; though probably it may have been a Chapel of Ease to the Church of Saint Cuthbert." — P. 176.

‡ "Antiphona est Cantus Ecclesiasticus alternus, cum scilicet à duobus choris alternatim psalmi aut hymni concinuntur." — *Dufresne, Glossarium*. Vol. I. Paris, 1733. Folio. P. 532.

to be chaunted; and after vesper or completory,* Salve Regina in honour of the Virgin; and every day, when time shall permit, one or other of the nuns is to repeat devoutly, five times, the Pater Noster, and the "Ave Maria" as often; with the symbol of the apostles before the image of the cross, and also the Lord's Prayer; and upon the day of the death of Sir John, and on the anniversary of it every year, the exequies for the dead shall be sung, with a mass for the repose of his soul, the bells being rung, and the wax lights kindled upon the great altar with solemnity and decency. In addition to this, the convent was to keep a lamp burning in the Chapel of Saint John day and night, the cost of which was to be defrayed out of the oblations to be given on the sacrament.

Sir John was prudent enough to reserve his liferent of the *dominium utile*, or right of property in the soil, and of the patronage of the Chapel of Saint John. When this "Pope's knight"† died, has not been ascertained, nor is it material,—it could not have been very long after the date of his grant to the nuns.

Although Sir John Craufurd gave the ground, the building was erected chiefly at the expense of Jane Hepburn, daughter of Patrick Hepburn, first Earl of Bothwell of that name, and wife of George, Lord Seton, who was slain at Flodden.

* The completory, so called because it completed the duties of the day; and the service ending with that verse of the Psalms, "Set a watch, O Lord, before my mouth, and keep the door of my lips," silence was strictly observed till the next day.—*Fosbroke's British Monachism.* Second Edition. Lond. 1817. 4to. P. 59.

† "The pure priest thinkis he gettis na richt
Be he nocht stylit lyke ane knicht,
And callit schir, afore his name,
As Schir Thomas and Schir Williame."

The Monarchie.—*Lyndsay's Works,* Vol. III. p. 103.

"Eftir quhais deceiss his [ladye] remanit wedo continualie xlv yeiris. Sche was ane nobill and wyse ladye. Sche gydit her sonnis living quhill he was cumit to age; and thaireftir sche passit and remanit in the place of Senis, on the Burrow Mvre, besyd Edinburgh, the rest of her lyvetyme. Quhilk place sche helpit to fund, and big as maist principale."*

She died at the Nunnery of Sciennes, in the year 1558, and her body was transported from that place, and interred by her grandson, George, Lord Seton, in the Church of Seton, which she had partially taken down and rebuilt. In the Chronicle of the Seton family, the author has enumerated the "speciall actis and deidis of this ladye," "to gif occasioun till all ladyis in tyme to cum, that happinnis to be in the said hous, or ony vthir hous, to follow the said ladie in honest conversatioun and chastite, and in kyndness and liberalite to the hous quhamto they ar allyat, and quhamof thay haue their leving."

During the somewhat brief period that the Nunnery of Saint Catharine of Sienna flourished, its inmates were alike distinguished for their morality and piety. At a period when the reformed doctrines were undermining the papal power, it is worthy of notice, that this sisterhood escaped that censure so indiscriminately bestowed on similar ecclesiastical establishments. The silence of the reformers might be taken as negative evidence of the uniform propriety of conduct of the nuns; but there is positive proof in their favour, which is the more satisfactory, as proceeding from one who was no favourer either of nuns or friars; † and as the best testimony

* "Cronicle of the Hous of Seyton." Glasgow, 1829. 4to. P. 38. Printed for the Maitland and Bannatyne Clubs.

† For the amusement of our readers, they will find in the Appendix, descriptions of Benedictine, Dominican, and Franciscan Monks and Nuns, — according to the Linnean

that the Ladies of Sciennes were "sans reproche," we propose to call that "famous" witness, Sir David Lyndsay, whose authority on the point is entitled to every credence.

In the Complaint of the Papingo, Chastity * is represented as seeking for refuge, —

"Fast to the Freiris scho fled,
Quhilkis said, they wald of ladyis tak na cure,
Quhare bene scho now? than said the gredie gled
Nocht amang yow, said scho, I yow assure.
I traist scho bene, upon the Burrow Mure
Besouth Edinburgh, and that richt mony menis
Profest amang the Sisteris of the Schenis."

"Thair hes scho fund hir mother Povertie,
And devotioun her awin sister carnall:
Thare hath scho fund Faith, Hope, and Cheritie,
Togidder with the vertues cardinall:
There hes scho fund ane Convent, yit unthrall
To dame Sensuall, nor with Riches abusit,
Sa queitlye those ladyis bene inclusit." †

Having thus, as we humbly think, satisfactorily made out a case in behalf of the Sisterhood of Saint Catharine of Sienna, we may perhaps be forgiven for hazarding a doubt, how far the charges brought against the Scottish convents are well founded. It may be true, or it may not, that

system, — extracted from a very curious and rare work, entitled "Specimen Monachologiæ."

* Chalmers, (see Ante, page ii,) although the editor of Sir David Lyndsay, strangely enough refers to the Satire of The Three Estates, as containing the exception in favour of the Nuns of the Sciennes, whereas, in that bitter, but able, satire, the sisterhood *generally* are attacked for incontinence, and Chastity is made to say, —

"Schir, quhen I was the nunnis amang,
Out of thair dortour, thay me dang,
And wald nocht let me bide sa lang
To saye, my Pater Noster."

Chalmers' Lyndsay, Vol. I. p. 434.

† Vol. I. p. 339.

Archibald the Grim, out of an excess of virtue, may have been shocked by the immoralities of the nuns of Lincluden, and that he may have expelled them from this nunnery, and replaced them by a colony of friars,* although the solitary authority of Major — not a contemporary — can hardly be taken as sufficient evidence, without corroborative testimony; but granting that it is true, it merely proves, that vice had taken root in one nunnery; and it would be as unfair to infer, that because one convent was vicious, all the rest were so, as to maintain, because one, two, or even more instances, may be adduced of profligacy amongst the Protestant clergy, that all Protestant clergymen must be presumed also to be profligate.

But we suspect that there has been much exaggeration used by those writers who, entertaining different opinions in religion, have treated of seminaries of the present description. Imagination has, we believe, not unfrequently supplied them with facts; and assertions, perhaps uncontradicted, or unnoticed at the time, not unfrequently assume an importance by the lapse of years which otherwise they would not have obtained. In our opinion, whatever may have been the inclination, there was an almost insurmountable obstacle to the prevalence of vice in the Scotish convents, in the circumstance, that long prior to the Reformation, these establishments were the only seminaries for the education of ladies of rank and fortune. The Nunnery at Haddington was celebrated on this account, and the one at Sciennes was, during its brief existence, equally so.

* Hume of Godscroft, who gives the anecdote, probably took it from Major, as he refers to him. — *See Appendix*, p. 72. Major, or Mair, died, Professor of Theology, at Saint Andrews, in the year 1520. — *Dempsteri Historia Ecclesiastica*, Vol II. p. 482.

In those days, the great feudal proprietors usually were resident upon their estates, unless obliged to attend their sovereign, either in the field or senate ; and when absent from their castles, their families remained stationary. In this way there was hardly a nunnery in Scotland that was not under the surveillance of one or other of these fierce barons, who, had the least surmise of immorality reached their ears, would have had little hesitation in visiting the establishment with the most exemplary punishment ; and this control must have operated as a bar to the commission of those impurities with which the poor nuns have been charged. Besides, the vicinage to the residence of those families, the female branches of which were receiving their education, ensured perpetual visits from the matrons, who naturally must have taken a deep interest in the progress their youthful relatives were making in their studies, and whose anxiety for their future welfare would make them sensibly alive to any rumours that might tend to fix a stain on their reputation.

Whatever, therefore, may have been the case with monasteries, the Editor cannot bring himself to believe, that the charges lavished against the nunneries in Scotland have any solid foundation ; and he is inclined to suspect, that very many of the accusations, both against nuns and friars, may be traced to the political agitation which preceded the Reformation, when the Scotish nobility, who were never much troubled with scruples of conscience, would not be disinclined to give currency to fictions, which would afford them a colourable pretence for appropriating for their private emolument the long coveted domains of the clergy.

The Convent of Saint Catharine of Sienna never seems to have been richly endowed, and was probably supported more

by the donations given by those placed there for education, than by any fixed revenue. Indeed, the income derived from a few acres of the Burrow Mure, must have been inconsiderable; and for several years after its establishment, the nunnery probably derived its chief support from the piety of the Setons.*

In 1532, the convent got an accession of territory in the lands of Saint Laurence House, near Haddington,† upon the

* Katharine Seton, daughter of George, the second Lord Seton of that name, and sister-in-law of Lady Seton, the patroness of the nunnery, "wald never marie, howbeit sche micht haue had mony gud maryageis, bot vouit chaistete, and enterit, and was ane sister of the ordour of Sanct Katharine of the Senis, and enterit in religioun in the place besyd Edinburgh of the Scnis, of xxxvj yeiris, and remainit thair the space of xlij yeiris, and deid of the age of lxxviij yeiris in the said place, quhair scho wes bureit." —*Chronicle of the House of Seyton*, p. 36.

Another Katharine Seton, at a later date, seems to have been of a somewhat different temperament from her namesake. She attracted the attention of Monsieur de Croc, the French ambassador to Queen Mary, whom Chalmers calls, "an aged and observant person," for which, 27th December, 1566, she was, by the session of the Canongate, upon her "awin confessioune of harlotrie, decernit to be brankit, her heid cowit on the side, and cleppit on the uthare side; to be set upon the Croce, and thair to remane the space of iii houris; and thaireftir to be banischt, with certificatioune, that gif ever scho beis found in the Canongait, scho shall be brunt in the scheek and schurgit, and thairefter banisched."—*Book of the Canongait MS.*

† The Hospital of Saint Laurence, "bewast" the town of Haddington, was founded by Richard Guthrie, Abbot of the Monastery of Saint Thomas the Martyr, of Arbroath, and endowed with various possessions and rents. By the foundation charter it was provided, that the Master of the Hospital should gift yearly to the lepers within the Leper's House at Haddington, one chalder of meal, bear, or wheat, for their sustentation and support, payable half yearly, at Whitsunday and Martinmas. The gift was confirmed by the Crown.

In 1592, the Scots Parliament specially ratifies, approves, and confirms, *inter alia*, this gift, and declares, that the baillies, counsel, and communitie of Haddington, shall haue right to this chalder "furth of the rentis of the hospitall abouewrittin," without prejudice "to the infeftment of fewferme, maid be the Prioress and sisters of the Schenis, beside Edinburgh, to umquhile Sir Luis Bellenden of Auchoule, knicht clerk of his hienes iusticiarie, his airis and successouris, of all and haill the landis callit Sanct Laurence House,

demission of Sir John Gourlaw, the last preceptor, under a reservation of his liferent. He died shortly afterwards, as there is an instrument of possession of the lands by the prioress and convent the following year, which specially refers to that event.* Subsequently, in consequence of some doubts as to the validity of the annexation without consent of the Pope, the legate à laterè, in the year 1544, solemnly ratified the donation.

The Sisters of the Sheens did not derive much benefit from the annexation of this estate to the convent, as about the time they received the papal confirmation of the conveyance, the counties to the east of Edinburgh were undergoing the pleasurable excitement incident to an English invasion by the army under the command of the Earl of Hertford,—better known by his Ducal title of Somerset,—who, in his progress towards the Scottish capital, as a *burning* testimony of his fervent zeal towards the new faith, humanely "brent and desolated" "Hadington towne *with the freres and nunry*,"† much gratified, no doubt, by having it in his power to give such flaming evidence of his detestation of the Scarlet Lady. Saint Laurence House, from its proximity to the county town, did not escape, as may be gathered from the narrative or

lyand at the wast end of the toun of Hadingtoun, and within the constabularie thairof, off the dait the xv day of Februar, j^{m} v^{c} lxij zeiris;" and to another infeftment by Sir Luis of these lands to Mr Thomas Craig, advocat, and Helen Herriott, his wife, in conjunct fee, and the heirs lawfully procreated betwixt them; whom failing, the said Thomas Craig's heirs and assigns whatsomever. This last mentioned infeftment is said to be dated the 23d day of March, 1587, (See Scots Acts, Vol. III. folio, p. 586.) This Mr Thomas Craig was the eminent lawyer, afterwards Sir Thomas Craig, author of the well known Treatise, "de Feudis."

* Page 44.

† "The late Expedicion in Scotlande."—Apud *Dalyiell's Fragments of Scottish History*, p. 11. Edin. 1798. 4to.

inductive clause of the feu charter, afterwards to be noticed,* in favour of Sir Lewis Bellenden.†

In 1533, the nuns obtained from James Learmonth an annuity of ten merks out of certain lands belonging to him in the county of Linlithgow;‡ and in 1555, they were infeft in an annualrent of eight merks, to be levied furth of the lands of Glenpoit, in the Lordship of Ettrick Forest, and county of Selkirk, belonging, in property, to Alexander Murray in Erlisorchard.§

Besides these, it is probable that the prioress and sisters possessed other annualrents, of which no evidence now exists. They appear to have had at least one tenement of land or houses in Edinburgh; but it is plain, that at best their

* P. 52.

† In Wood's Douglas, there is a very unsatisfactory account of the Bellendens. Sir John is there said to have been twice married, and to have had *two* sons and three daughters, whereas the feu charter establishes, that he had two sons, besides Lewis, his heir, and Adam, Bishop of Dumblane in 1618, and of Aberdeen in 1635, — namely, John and Patrick. Again, Scotstarvet speaks as if he had three wives, for he says, "the eldest of the *third* marriage" got "the baronies of Carlowrie, and Kilconquhar in Fife, besides divers lands about Brechin," p. 130. Sir John had a brother, Patrick Bellenden of Stenhouse, who was witness to a charter by Sir Lewis, 6th August, 1580. —See *Memorials of George Bannatyne*, p. 36. Sir Lewis "dealt with a warlock called Richard Graham, to raise the devil, who, having raised him in his own yard in the Canongate, he was thereby so terrified, that he took sickness, and died thereof." — *Staggering State*, p. 131. We wish Mr Riddell could be induced to give us a Scotish Peerage, — he is the only man in Scotland to do it satisfactorily.

‡ "Charter of confirmation of a charter granted be Ja. Lermonth to the Priores and Convent of the Schenis, besyde Edinburgh, of an annualrent of 10 merks out of the third part of baronie of Livistoune, and of his 3d part of his 4th part of the land of Hedferfrelaw in Lithgow, 7th December, 1533." — "*Perfect Inventar of all the Pious Donations, &c.* Edinburgh, written 12th November, 1702, by R. M. (Robert Mylne.) MS. in the Library of the Faculty of Advocates."

§ Page 50. This man was probably of the Blackbarony family, as Sir Gideon Murray of Elibank afterwards was possessor of Glenpoit. — See Retour of Sir Patrick (first Lord Elibank) as heir to his father, 7th August, 1621.

means were scanty, and that they were not overburdened with that superabundance of wealth which leads so frequently to wantonness. The time was fast approaching when these pious and useful teachers were to cease from their devout and beneficial labours, and be thrown back penniless on that world which they had, whilst taking their vows, supposed was for ever to be closed upon them. The reformation of religion, with all its substantial public benefit, brought with it much private evil; and those persons who nobly refused to temporize, and who, unlike the willow, would not bend before the storm, were punished by penury and persecution, whilst, as a contrast, many who remained at heart rank papists, by wearing the cloak of protestantism, were enabled to convert their liferent tenure of ecclesiastical property into one in fee-simple.

In the Appendix,* there will be found the copy of a tack of teinds, and reference as to another tack, granted by Dame Margaret Hume, in the character of Lady Prioress of North Berwick, years after the dissolution of religious houses consequent upon the Reformation. The existence of a nunnery so long after the general abolition, appeared somewhat startling; but a letter from the late Sir Hew Dalrymple, Bart.†

* Page 75.

† Sir Hew Dalrymple, second Baronet of North Berwick, succeeded his grandfather, Lord President Dalrymple, the first Baronet, (so created 29th April, 1697,) who died 1st November, 1734. Sir Hew was M. P. for the county of Haddington, and in 1756, obtained a reversionary grant of the office of King's Remembrancer in the Exchequer for Scotland, to which he succeeded in the year 1768. He married first, in 1743, Miss Sainthill, daughter of a surgeon of that name in London; and she dying at North Berwick House 31st December, 1748, he married secondly, 17th August, 1756, Martha Edwin, of Saville Row, London, who died the 12th of September, 1782. Sir Hew had two sons by his first marriage, and no issue by his second. He departed this life 30th November, 1790, and was succeeded by his second, but sole surviving son, Sir

the proprietor of the barony of North Berwick, to Hutton, explains — at least by popular rumour — the mystery. This lady, finding herself very comfortable, did not feel at all disposed to shift her quarters, and no doubt greatly scandalized at the idea of her pleasant abode, her garden, and luxuriant farm, enriching some vile heretic, resolved to sacrifice her religious scruples, and sit still. Perhaps she had a dispensation from the successor of Saint Peter in her pocket all the while; we fear, however, she had not, as North Berwick was not excepted from the Papal curse, as our readers will immediately perceive. But so it was, the Lady Margaret was metamorphosed into a Protestant Prioress, and her nuns, — at least two of them, were changed at same time into Protestant nuns. Accordingly, the Prioress, and her two friends and converts, — Dame Isobell Renton, and Dame Margaret Donaldson,* remained enjoying all the beautiful scenery for which North Berwick is remarkable, nor forgetting the more substantial beauties of a good house, and excellent *vivres*, while the more scrupulous portion of the sisterhood were wanderers on the face of the earth in misery and poverty. This exemplary lady held the estate till her demise, when her brother, Alexander, succeeded as her heir-at-law, and became Laird of North Berwick.

Amongst General Hutton's collections for a Scotish Monasticon, there are preserved some interesting notices of a proceeding somewhat analogous, by which a most resolute

Hew Dalrymple Hamilton, Bart. who, inheriting the Bargenie estate on the 12th of February, 1796, upon the demise of his uncle, John Hamilton, Esq. advocate, assumed his name.

* Dame Isobell must have died before the year 1595, as in the letter of Tack to Spens of Lathallan, Dame Margaret Donaldson is (with the exception of the Prioress) described as the only one of the convent in life.

Papist was enabled to keep possession of a very excellent estate.

The Lidderdails, the ancient owners of Saint Mary's Isle, in the stewartry of Kirkcudbright, derived it from the last Prior of that name. This meritorious catholic, by feigning a conversion, was enabled to obtain a grant of the estate. Lord Selkirk,* January 17, 1790, to whom the lands then belonged, in a letter to Lieutenant Hutton, says, —

"I have only heard of one curious fact concerning it; but never could learn any certain authority for the cause of it. There used to be an annual ceremony at Rome (though it has been disused within these few years) of cursing the hereticks, particularly the Protestants of Britain; but those of Saint Mary's Isle were excepted.

"The fact, I believe, is perfectly certain, for I have been assured, that the present Earl of Haddington's mother and grandmother were present on that day of the year in Saint Peter's Church at Rome, and heard it excepted. The only reason I ever heard given for it, and that only traditional, was, that the Prior, at the Reformation, was the first person who solicited the Pope's leave for pretending to become Protestant: assuring his holiness, that he would still continue a good Catholic secretly, and be ready to assist the cause of religion more effectually whenever a favourable opportunity occurred, by being possessed of the property, which he knew he would get a gift of, than if he was turned out to poverty; and he recommended that measure to be adopted for others, so that they of the true religion might have some wealth to support the cause when it should arise. It is said he there-

* Dunbar Hamilton, fourth Earl of Selkirk, born 22d December, 1722, died 24th May, 1799. He was grandfather of the present inheritor of the title and estate.

fore got a secret dispensation, and so acquired double right, and that the same liberty was secretly given to several others."*

The Prioress of the Convent of the Sciennes, Dame Christian Ballenden, had not prudence enough to follow the examples of the Prioress of North Berwick, or the Prior of Saint Mary's Isle, and the ordinary result followed,—the nunnery was destroyed, and its inmates dispersed. The lands were feued by the Prioress to Henry Kincaid,† second son of John Kincaid of Warriston, by his first wife, Margaret Ballenden, on the 5th July, 1567.‡ It is conjectured, that that lady was a sister or near relative, of the granter of the charter, and perhaps in this way she covertly secured a provision from the charity of relations, which she might in vain have solicited at the hands of government. From the terms of this grant, of which an abstract by General Hutton will be found in the Appendix,§ it appears, that the "place, the kirk, (of Saint John,) yards, and houses thereof," had been destroyed, and the sisterhood dispersed "in poverty among their friends and parents."

Amongst the records of the city of Edinburgh, there is

* The Lidderdails possessed Saint Mary's Isle for upwards of a century. The following entries occur in the retours: — Upon the 25th October, 1621, Thomas Lidderdail of Saint Mary Isle was served heir of his father, James Lidderdail of Isle, "in the five pound land of bed, called the Meikill Galtnay." On the 25th June, 1668, Robert Lidderdail was served heir of his father, James Lidderdail, in the lands of Saint Mary's Isle.

† Henry Kincaid was probably the brother of John, the Laird of Warriston, whose murder by his wife created, in 1600, so great a sensation in Edinburgh; and the particulars of which are given in Pitcairn's Criminal Trials, and more fully in Mr C. K. Sharpe's privately printed edition of "A Memorial of the Conversion of Jean Levingston, Lady Warristoun, with an account of her carriage at her execution, July, 1600." Edin. 1827. Small 4to.

‡ Appendix, p. 65. § P. 64.

preserved a curious letter, — certainly not very creditable to the magistracy at that period. For these persons having procured a feu of a small croft of land lying within the walls of the city at the Greyfriars Port, for payment of an annual duty of eight bolls wheat, and six bolls bear, which had been assigned for the support of Beatrix Blatater, (Blacater?) one of the sisters, an aged and very poor woman, they magnanimously refused implementing the condition of the feu, although this very subject had been "dotit" to the Convent of Sciennes, by the father of Beatrix for her support.*

An appeal to Queen Mary procured the following order :—

Regina, — Prouest, baillies, and counfale of oure burght of Ed^{r}. we greit yow weill, — fforfamekill as we ar informyt be oure louit, Deme Crifteane Ballenden. Pryores of the Senys, on the Borro Mwr befyde oure faid burght, that fcho, with the confent and affent of the fifteris thairof, fet to yow and your predeceffouris twenty yeiris fyne or therby, ane litill croft of land liand within the wallis of oure faid burght, at the Gray Freir Port, in few ferme, for yeirlie payment to hir and the faidis fifteris for viij bollis quheit, and vj bollis beir, and that ye and your predeceffouris, in all tymes bipaft, fen obtenying of the faid few hes maid thame thankfull payment, and thair affignais of the famyn, whill this laft crop of lxiij yeris. Whilk vittuell is affignit be the faid priores and hir fifteris forefaid, to Beatrix Blatater, ane of the fifteris thairof, for thair pairt of fuftentatioun, furth of the fruttis of the faid place, wha, as we ar furelie informyt, hes bene ane of the nowmer of the faid fifteris thir fourtye yeris fyne, or thairby ; and that the famyn croft wes conqueft be hir fader and predeceffouris, and dotit be thame to the fuftentatioun of the faid Beatrix, for fufteyning of hir and the faidis fifteris, wha now ar fa ftrikin in aige, that fcho hes na vther moyen to wyn hir leving, bot onlie to depend vpoun that fmall portioun affignit to hir as faid is. Thairfor it is oure will, and we

* See ante, Preface, p. iii.

defyir yow rycht effectuuflie, to mak thankfull payment to the faid Beatrix of the foirfaidis viij bollis quheit, and vj bollis beir, for the yeir of God aboue fpecifeit, and ficlike yeirlie and termelie in tyme cuming, according to the faid pryores affignatioun, and ay and whill fcho dif-charge the famyn, as ye will do ws fingular plefour, fua that we haue na forther occatioun to write to yow in this behalf, be thir prefentis. Subfcriuit with our hand at Ed^{r}. the penult day of Februar, the yeir of God j^{m} v^{c} lxiij yeris.

MARIE R.*

Whether her majesty's commands were obeyed, has not been ascertained; but it is pitiable to think, that the civic dignitaries of the metropolis should have exhibited so evident an intention of defrauding a poor old woman of this wretched pittance, arising out of the gift of her own father, merely because she adhered to the religion of her forefathers, and because they thought there was no one to take up her cause.

The lands of Saint Laurence House had been previously feued to Lewis, afterwards Sir Lewis, Bellenden, in consequence of pecuniary advances made by his father, Sir John Bellenden, in time of need, and for other causes, upon the 15th February, 1562.† The feu-duty was £42 Scots, payable half yearly to the Prioress and her successors,—no small sum in those days. In what degree of relationship this lady stood to Sir John, does not appear; and the peerage writers, who are very defective in their accounts of the Bellenden family, give no assistance whatever; but that she was a near relative,—perhaps a sister,—is not improbable. These lands did not remain long with the Bellendens.

* Letter, Sciennes Monastery, Council Register, Vol. IV. fol. 95, MS.

† Page 32.

for, as previously noticed, they were very soon afterwards transferred to the celebrated feudalist, Sir Thomas Craig.

Of the future fate of Dame Christian Ballenden, or Bellenden,—for the names are the same,—no traces have been found; whether she took unto herself a husband, like the Prioress of Haddington, who—her heavenly union having been dissolved by the Reformers—condescended to an earthly one with Andrew Schetholme,* or whether she continued true to her early vows, are matters on which we can throw no light. We sincerely hope, however, that the lady was enabled to save something from the wreck of the conventual estates, and that she long continued to enjoy the feu-duty from Saint Laurence House, and something equally substantial from the lands, to which the fair Saint of Sienna first gave a distinctive name.†

How long the Kincaids possessed the lands of Sciennes is not known,‡ nor is it very material. The estate appears to have passed to one Janet M'Math about the middle of the following century, as upon the 9th April, 1679, William Dick of Grange was served heir of Janet, or Jonet M'Math, his mother, widow of William Dick of Grange, in the lands of over Sanct Gelie-Grange, with the manor place of Grange, &c. eighteen acres of arable land of Sheines, of old termed Sanct Geile-

* Both parties were alive in 1588. See Appendix, p. 65.

† In the Records of the Town Council, there is this entry relative to the teinds of the Burrow Mure, including the lands of Sciennes: — "Wednesday iij, j[m] v[c] lxxxii. The sam day, &c. appoyntis William Harvie, and sic as he plesis, to tak with him to speik, Jone Adamson, Nicoll Cairnes, and sic as he plesis, anent the teynds of the Mwir, and report this day aucht dayes."

‡ In 1631, to a charter by Lord Halyrudhous of the teinds of the estate of Whitehouse, in the parish of Saint Cuthbert, to Alexander Clerk, Samuel Johnston of Scheens appears as consenter. Whitehouse and the adjoining lands of Bruntsfield were once part of the Burrow Mure.

Grange, with the garden of Sheines; and on 6th May, 1695, his son William was served heir to his father in the same lands, — the garden being described, however, in the retour, as an orchard garden.

The fair lady, who became proprietor of the estate of Grange and Sciennes, is said by Playfair, a wholesale manufacturer of pedigrees, to have been a daughter "of ——— M'Math,* an opulent merchant in Edinburgh, descended of the ancient family of the Macmaths of that ilk," and to have married, in 1637, William, third son of William Dick of Braid, from whom *he* got in patrimony, "Saint Giles' Grange and the lands of Schenes," by charter, dated 6th January, 1645. If this be true, the husband must have given the lands to his wife, otherwise William Dick the younger would not have had occasion to serve heir to *her* instead of his father. But be this as it may, we should have been much gratified if Mr Playfair had informed us of the *precise* degree of connection of this gentleman, without a Christian name, with the "ancient" M'Maths, or where the family estate of "Macmath" was situated. Such minute facts were, it is presumed, beneath the notice of so magnificent a genealogist. Where, too, did he ascertain, that this person was an *opulent* merchant† in

* Playfair, Vol. VIII. p. ccxvii. We are enabled to supply the omission; his name was Edward, as is instructed by the following entries in the record, of two services by Isobel and Janet to their sister Sarah: — viz. On the 21st February, 1638, Isabella M'Math, spouse of James Loch, merchant, burgess of Edinburgh, as heiress-portioner of her sister, Sarah, lawful daughter of the late Edward M'Math, merchant burgess of Edinburgh. March 7, 1638, Jonet M'Math, spouse of William Dick, junior, merchant burgess of Edinburgh, as heiress in general of her sister, Sarah M'Math, lawful daughter of Edward M'Math, merchant, burgess of Edinburgh. Thus Edward M'Math had three daughters, — Sarah, who died unmarried, Isobell, who married James Loch, and Janet, the wife of William Dick, junior.

† In Scotland, until Glasgow rose into a commercial city, the word Merchant was

Edinburgh, according to the proper meaning of the term? These assertions are supported by no authorities; and in

usually meant to designate any petty *retail* dealer; thus, a person setting up a millinery establishment, was called a Merchant. As an instance in point, reference may be made to a letter from John Alexander, a portrait painter, recommending a female to the notice of James Anderson, the editor of the Diplomata Scotiæ, as intending to *merchandise* in milliner's wares. As the letter is curious, it is given at length:— "I am ashamed I could no sooner send you Queen Mary's picture; but my waiting to finish it by the original (that your copy might be the more exact) was the occasion of so long delay, for I hade waited severall times on Duke Hammilton, but hade never the good fortune to get him at leasure, till lately, after having waited a whole fornoon. I then hade the favour to gett the picture the rest of that day, and so finished mine by it. I would have sent you your own picture with so good ane occasion, but the ship having faln down the road, and not having a box ready for it, besides, Mrs Mary, your daughter, having a great likeing for it, perswaded me you will be content she have it. Mr Paterson has honestly pay'd me the money which you so liberaly ordered me for Queen Mary's picture and your owne. I doubt not, good sir, but you will make this young gentlewoman, Mrs Shipperd, (Mr Campbell's neice,) welcome, and will help her in her business, so far as it ly's in your way for she designes *to merchandise in milliner's wares*. Your daughter, Mrs Mary, is well, and presents her duty to you. All friends here kindly remember you, and dearest, your most humble and obliged servant wishes you all health and happyness,

John Alexander.

London, *September* 12, 1710.

Please, dear sir, to present my humble service to Sir Robert Sibbald, and to Mr Alexander Crow. I expect, sir, to go to Florence first, and that within three weeks, or a month at furthest.

To Mr James Anderson,
Writer to her Majesty's Signett,
att his House, near the
Potteraw Port,
Edinburgh.

On the back there is this jotting in Anderson's hand,—

"Mrs Kath. Shipperd at the top of the stair at the head of Gray's Closs."

Burt, in his Letters, Vol. I. pp. 77, 78, observes, that in Scotland, "a peddliog shopkeeper, that sells a pennyworth of thread, is a *Merchant*. The word *Merchant* in

the absence of any thing like proof, we may be forgiven in distrusting the mere assertion of one so notoriously inaccurate as the author, or rather compiler, of the nine dull and ponderous tomes, going under the denomination of "British Family Antiquity."

That a family of the name of M'Math flourished in Edinburgh during part, if not the whole, of the seventeenth century, is undoubted,* and that some of the members were respectable shopkeepers there, is equally true; but that any one of them even attained the station of a wholesale dealer or merchant, rests only on the dictum of Mr Playfair. The most distinguished member, perhaps, of this "ancient" family, was an Edinburgh apothecary, who subsequently became invested with the dignity of Doctor of Medicine, — for so Mr James M·Math dubs himself† in the title page to "the Expert Midwife; a treatise of the diseases of women with child, and in childbed: as also of the best ways and means of help in

France signifies no more than a shopkeeper, or other smaller dealer, and the exporter or importer is called '*un negociant.*'"

* There is in the burgh records of the Canongate a precept to Roger M'Math, merchant, Edinburgh, and Janet Rany, his spouse, for infefting them in a house in the Canongate between 1576 and 1580. Again, upon the 23d April, 1633, James M'Math was served heir of William M'Math, merchant burgess of Edinburgh, in a tenement in Edinburgh, extent 3s. 4d.

† "One thing," says our author, "I must subjoin as to the title of Doctor I assume, lest I be thought imprudently and falsely to arrogate it to myself, having appeared so long in a subordinate station, that however so lately declared, yet I rightly and lawfully obtained the degree of *Doctor*-ship, and the most noble honour and privileges in *medecine*, with a patent also, in public testimony and assureance thereof, at the University of *Rhems*, in *April*, 1677, and that after a considerable time spent in sedulous labour and studies at *Leyden*, and a much longer after at *Paris;* besides an apprenticeship, first of all, in *chirurgery* and *pharmacy;* and though, for a good many years after my return, I traded with drugs and the apothecar shop, yet that could be no disparagement nor prejudice thereto."

natural and unnatural labours, with fit remedies for the various maladies of new born babes. A work more full than any yet extant; and most necessar for all bearing women, midwives, and others that practise this art." Edinburgh, 1694. 12mo. This treatise is dedicated "to the Lady Marquise of Douglas," as "a small token of my affection, respect, and observance, and of a mind perpetually consecrated to your service;" and the writer styles himself, the "most obsequious vassal and client" of her husband the Marquis. Assuredly, considering the subject of the work, and the freedom of expression used throughout, it is a matter of surprise how any person would have ventured to inscribe such a production to a female.*

To return, however, to Janet M'Math. There is in Monteith's Theatre of Mortality,† an epitaph in the Greyfriars Churchyard, upon a burgess of the name of Bannatyne, who died 16th July, 1635, at the age of sixty-five, and inscribed by his widow on a monument to his memory, which she had

* The doctor seems most anxious to vindicate himself from a charge of Popery brought against him. He can swear, that none of his patients "hitherto thought me a Papist, and never found any thing like it in me, nor ever had me present in any place, or at the least act of religious service, worship, or devotion, (save grace at meat, for I have eaten with them,) nay, never fell to speak of religion, but in a bigot opposition, which may confound that aspersion, and shew it is of the devil."

Mr James M'Math, about the 21st June, 1678, married Helen Carmichael. He cannot have survived the publication of his Magnum Opus long, as in October, 1697, there occurs the following entry in the Record of Marriages,—"James Leslie, son to John Leslie of Kinmure, and Helen Carmichael, *relict of Mr James M'Math*, druggist."

It may be worth while noticing here, that the famous Samuel Rutherford was connected, by marriage, with the M'Maths, as upon the 24th March, 1640, there is, in the same record, an entry of his nuptials with "Jeane M'Math."—See his Life by Murray. Edin. 1827. 12mo. P. 191.

† Page 38.

erected. In this tribute of affection, those who may take the pains to read it, are informed, that being childless, —

—— On his dear bed-fellow,
Janet M'Math, he did bestow,
Out of his lovely affection,
A fit and goodly portion;
Thankful she herself to prove
For a sign of mutual love,
Did no pains nor charges spare
To set up this fabric rare;
As Artemise that noble frame
To her dear *Mausolus'* name.

May not this have been the lady, who, having been left a young widow by her ancient spouse, bestowed her hand, in 1637, upon a more congenial mate in the person of William Dick, a younger son of William Dick of Braid? *

The estates of Grange and Sciennes devolved, in 1755, upon the demise of William Dick, the third proprietor of that name, through the failure of male heirs of his body, on his daughter, who, having married Sir Andrew Lauder of Fountainhall, the son and heir of that eminent lawyer and upright man, Lord Fountainhall, carried the two properties of Grange and Sciennes into that family.

It may be now proper to give some account of the different manuscripts from which this collection has been formed. Not the least valuable portion of the contents is the first

* It is recorded in the register of births, November 30, 1640, that William Dick, younger, merchant, Edinburgh, and Janet M'Math, had a son, William. The witnesses were William M'Math, William Dick of Braid, and John Dick, Fiar of Braid. On the 6th October, 1643, the same parties register the birth of another son, William, which would seem to indicate, that the former child of that name was dead.

article, embracing the Constitutions of the Sisters of the Preaching Friars — otherwise Dominicans; and as some doubts have been started as to their being really those of the Sisters of Sienna, by a learned member of the Bannatyne Club, whose opinion is entitled to every consideration, the Editor shall be more minute than he would otherwise have been in giving the various facts, by which he proposes to establish, that these Constitutions are the same which were used in the Scotish Convent of Saint Catharine of Sienna.

1. The manuscript bears to be, and really is, the Constitutions of the Sisters of the Order of Preaching Friars. The volume has this manuscript inscription upon the first page of the Constitutions,—" Liber Academiæ Edinburgenæ qui cum sex aliis repositus est pro Bellarmino, dat[us] Academiæ 1593." The handwriting is evidently of the date it purports to be. It thus appears, that the University of Edinburgh, in 1593, about thirty years after the destruction of the convent, in exchange for the works of Bellarmine, received seven books, one of which was the Constitutions of the Sisters of the Preaching Friars.

2. The " Fratres Predicatores" were, as previously mentioned, Dominican or Black Friars, — the " Sorores Fratrum Predicatorum" were, consequently, Dominican or Black Nuns. Now, the only Convent of Dominican or Black Nuns in Scotland, founded after 1461, was that of Saint Catharine of Sienna in 1517.

3. The evidence of date to be inferred from the appearance of the MS. is somewhat uncertain, although it might safely be asserted, that it was not written before 1500. At any rate, it was written *after* the year 1461, because, in the various texts appointed for the different Sundays and Saints' days, there is

one specially assigned for the day of S. Katherine "de Senis;" and it could not therefore have been written antecedent to her canonization, which, as we have previously noticed, took place in 1461, for before that time she was not entitled to the honour, as the Irish would say, of having a handle to her name, or, in other words, of having the dignity of Saint placed before it.

4. After the texts occur — in the same hand with the rest of the book — three pages of instructions or memoranda in old Scotch, (at least what the Editor conceives to be Scotch,) of the beginning of the sixteenth century. The reader will judge for himself; but at least this much may be conceded, that the words used are all such as *would* have been used in Scotland in 1517.

Amongst other words, is one which, in the MS. is written "oskyir." This was either an error of the writer, or arose out of making the preposition form part of the noun that follows it. The words should stand "ō skyir Furisday,"* — that is to say,

* In the rule of Saint Bridget, which we shall have afterwards occasion particularly to notice, there occurs, chapter xxxvi. a regulation as to *Schyrthursday*, on which day the sisters were to say the seven penitential psalms, as they were wont to do on Ash Wednesday. "And thatday al schal be convened at hygh masse, and none at our Lady masse, withe oute special license of the general confessoure. Agenst that day the pryores schalle warne the sustres, that hote water be redy for the convent, that they may wasche ther fete, and come honestly to the maundy, for who so cometh otherwise schal be corrected. And the sextayne schal ordeyn for two towels and two basens at lest of warme water, that nothing be to seke whan it schal be sette a werke. Also, from the begynnyn of euensonge, or schyrthursday, into euensonge on ester eue. the sustres schal synge thair seruyse more lower, and more devoutly, in reuerence of our Lordes passion, withe a maner of mornyng, not to lowe, nor to stylle, but in a mene as it is most according." — *Aungier's History and Antiquities of Syon Monastery.* London, 1840. 8vo, P. 346. Independently of the interesting nature of this regulation, it has been cited to shew, that in England, in expressing the word Thursday, Furisday was never used, it being a word essentially Scotish. The paragraph that

on Maundy * Thursday, or on Skyir "Furisday," as it used to be termed in Scotland, — Furisday being the Scotch common designation, during the sixteenth century, of Thursday. Skyir is an adjective. It anciently signified pure, holy. It is retained, in a corrupted form, in Scarce Thursday, the name given to the fair held at Melrose on the Thursday before Easter.

"This, in the time of popery, was their great fair, called Skeir Thursday, or Schier, pure, holy."†

5. The only Dominican Nuns in England were at Dartford in Kent, if, indeed, this could be properly called a Dominican Nunnery, as its inmates, according to Tanner, in his Notitia Monastica,‡ from that capricious fancy, with which some folk say the fair sex is peculiarly chargeable, attained some little notoriety from their versatility in changing from one order to another. They were Dominicans in one reign, and something else in the next, and so they continued to fluctuate till the Reformation. This convent was founded in the reign of Edward the III. In the new edition of Dugdale's Monasticon, it is said,§ that "Thomas Lord Wells intended to have brought Dominican Nuns into England, and had the king's licence for it; yet seems not to have done it. The Nuns of Dartford in Kent are said to have been some time of this order." ||

follows "of the Mawnday," is still more curious; but its length will not permit its insertion.

* Maunday, or Shere Thursday, according to Archdeacon Nares, was "the day preceding Good Friday, on which the king distributes alms to a certain number of poor persons at Whitehall," and "is so called from the *Maunds*, in which the gifts were contained." — See *Hone's Every Day Book*, Vol. I. p. 400.

† Milne's Description of Melrose, p. 44. Edin. 1794.

‡ Kent, xx.

§ Vol. VIII. p. 1492.

|| Tanner states, that the Nunnery at Dartford was founded, Anno Domini 1355,

If, therefore, these constitutions are to be regarded as applicable — and this can hardly admit of dispute — to a Convent of Dominican Nuns either in England or Scotland, it is plain, that any claim for the former kingdom has but a very slight foundation to support it, as the *only* seminary of Black Nuns there, was at Dartford, and an institution, founded in 1355, for " Soeres del ordre des prechours," could hardly be supposed to have waited for a code, till after 1461, if, indeed, such fanciful ladies were ever brought under any " rule."

On the other hand, if the Convent of Saint Catharine of Sienna was the sole female Dominican establishment in Scotland *after* 1461, it seems to follow, that the constitutions, which were probably copied from those adopted in the Convent of Black Nuns at Sienna, were meant for, and were used by, the Scotish sisterhood upon their formation in 1517. Added to this, if the Editor be correct in the opinion he has indicated as to Oskyir Furisday, there is clearly an end of all controversy. But discarding this inference, sufficient, it is presumed, remains behind, to create the strongest presumption, that the manuscript now for the first time printed, contains the veritable constitutions of the nuns who congregated in the Dominican Convent, dedicated to Saint Catharine of Sienna, on what was formerly the " Burrow Muir, near Edinburgh."

As so little is known of the government, habits, and domestic economy of the Scotish Nuns, this part of the

by King Edward the Third, under the patronage of Saint Mary and Saint Margaret. The sisterhood, with more than the usual fickleness of their sex, never seem to have made up their mind whether they were to be of the order of Saint Augustine or Saint Dominic, and they were of one or of the other, as folly dictated, till the Reformation. In the foundation letter, the king calls it, " Une maison des soeres del ordre de prechours."

present collection, it is believed, will be generally considered as interesting, the more especially, as no record of a similar nature has hitherto been discovered applicable to the convents in Scotland.

Even in the sister kingdom such muniments are rare; and until the recent publication relative to the Monastery of Syon, the only thing of the kind, preserved by Dugdale in his Monasticon, are the ordinances issued to the Prioress and Convent of Appleton, or Nun-Appleton, in the West Riding of Yorkshire.* As they are amusing, and have the advantage of being brief, little apology is necessary for their introduction here.

They are entitled, —

"INJUNCTIONES FACTÆ PRIORISSÆ ET CONVENTUI DOMUS SIVE PRIORATUS DE APLETON, ANNO DOMINI, 1489."

(*Ex registro Thomæ Rotheram, Archiep. Ebor.* Fol. 245.)

"FIRST and principally, we command and injoyne that the divine ſervice, and the rules of your religion bee obſerved and kept accordingly to your order that yee be profeſſed.

"Item, that the cloyſter doores be ſhett and ſpary in winter at ſeven, and in ſummer at eight of the clocke at night, and the keyes nightly to bee delivered to your Prioriſſe, and then after the ſaid howres ſuffer noe perſone to come in or furth, without a cauſe reaſonable.

"Item, that the Prioriſſe suffer no man to lodge under the dorter,

* The nuns were of the Cistercian Order. Dugdale's Monast. Anglican. Vol. V p. 654. At the original institution, in the time of King Stephen, their number amounted to thirteen or fourteen, exclusive of a Prioress; but eighteen nuns and a Prioress were there at the dissolution, — the thirty-first of Henry VIII.

nor oon the backſide, but if hit be ſuch ſad perſons, by whome your houſe may be holpyne, and ſecured without ſlaunder and ſuſpition.

"Item, that the Prioriſſe and all your ſiſters lodge nightly in the dortor, ſaveing if yee or your ſiſters bee ſeke or diſeaſed to keepe a chamber.

"Item, that non of your ſiſters uſe the alehouſe, nor the waterſide, where courſe of ſtrangers dayly reſorte.

"Item, that non of your ſiſters have their ſervice of meat and drinke to the chamber; but keepe the frater and the hale according to your religion excepte any of thaim be ſeke.

"Item, that noon of your ſiſters bring in, receave, or take any lay man, religious or ſecular into the chambre or any ſecrete place, day or night, nor with thaim in ſuch private places to commine, ete, or drinke, without lycenſe of your Prioriſſe.

"Item, that the Prioriſſe licenſe none of your ſiſters to goe pilgrimage, or viſite their frendes without great cauſe, and then ſuch a ſiſter, so licenciate by you, to have with her oon of the moſt ſad and well diſpoſed ſiſters till ſhe come home againe.

"Item, that yee grant or ſell no corrodies, or liveres of brede, nor ale, or other vitell, to any perſon or perſons from henſ forward, without th' auctority and ſpeciall licenſe of us, or our vicar generall.

"Item, that yee ſee ſuch ſervants, as longeth to your place, come in to meate and drinke, and not to have your liveres of brede and ale outward, but if yee think it neceſſary and for the welth of your houſe.

"Item, that yee take noe perbendinauncers or ſojorners into your place from henſforward, but if they be children, or ellis old persons, by which availe by likelihod may grow to your place."

These rules, which, although concise, are tolerably distinct, probably emanated from the head of the monastery to which the Convent of Nun-Appleton was attached, and do not possess that formality and precision which would characterize a regular code of instructions carefully prepared for a recent

endowment. These brief injunctions contained the chief information, as to the internal government of an English nunnery accessible to an investigator of Monastic Antiquities, until the recent work of Mr George James Aungier, who, in his History and Antiquities of Syon Monastery,* has fortunately been able to recover the rule, or rather rules, by which the Sisters of Syon were governed. The Saint, under whose banner these ladies ranged themselves, had the honour of regal descent,—her father, Birger, being of the blood royal of Sweden, and her mother, Indeburgis, being a descendant of the King of the Goths. Unlike the Siennese Saint, Bridget, at the age of sixteen, obeyed her father's commands, by marrying Ulpho, Prince of Nericia. "They passed the first years after their marriage *in continence*, and having enrolled themselves in the third order of Saint Francis, lived at their own house, as if they had been in a regular and austere monastery." * Nevertheless, the holy lady presented her husband with four sons and four daughters.

Upon the demise of Ulpho, in 1344, his wife renounced her rank, divided her property amongst her children, and retired from the world. She practised austerities to a marvellous extent. A favourite pastime, was the dropping of burning wax on different parts of her body, "to impress more vividly on her memory the sufferings of the Son of God in his passion!" She died 23d June, 1372, aged seventy, was canonized by Pope Boniface the IX. on the 9th of October, 1391, and her festival was appointed the day following. On the petition of the clergy and nobility of Sweden, the general council of Constance examined the proofs of her sanctity,

* London, 1840. 8vo. † Aungier, p. 17.

and on the 1st of February, 1415, unanimously declared, that she had been properly enrolled among the saints. Her canonization was confirmed by Martin the V. in the year 1419.

This exemplary lady having, for so long a period, enjoyed the solace of male society, and having, at the same time, given such pregnant proofs of continence, naturally felt disposed to extend a similar comfort to those females who, under her guidance, had agreed to form themselves into a spiritual sisterhood. In place, therefore, of locating the monks and the nuns under different roofs, the holy Bridget placed them together, and the great Monastery of Wastein, in the diocese of Lincopen in Sweden, was built by her, for their joint accommodation.

It is said, that the Swedish Saint originally intended, that the brothers and sisters should suit themselves in their domestic arrangements; but finding out, by sad experience, what a wicked world this is, and what uncharitable remarks are made by the ungodly, she, prudent lady, latterly determined to preserve outward appearances, by making a separation in the convent, allotting the upper part to the ladies, and the lower part to the gentlemen. This government was strictly "petticoat,"—the Lady Abbess being the recognized head of the establishment, with a suitable female council.

In 1415, Henry the Fifth, King of England, was induced to patronize Saint Bridget, and he founded a convent within his Manor of Isleworth, in the county of Middlesex, for sixty nuns, whereof one was to be Lady Abbess,—thirteen priests, one of whom was to preside over the others as Confessor-General,—four deacons, representing the four doctors of the

Church, Ambrose, Augustine, Gregory, and Jerome, — and eight lay brethren, — making, in all, twenty-five men, and sixty women.

The constitutions, said "to have been dictated to Saint Bridget by our Saviour in a vision,"* are in the charter of foundation recognized by the king as applicable to "the Monastery of Saint Saviour, and Saint Bridget of Syon, of the order of Saint Augustine," which name it was to bear "through all successive ages." They are very minute and precise; but want of space necessarily prevents many extracts. In some points they resemble the Constitutions of the Sisters of the Preaching Friars; but are infinitely more explicit. Thus, for example, the head "de gravissima culpa," in the present volume, is very concise, whereas, the same head in the rule of Saint Bridget, is the reverse. We shall give it as a specimen, —

"CHAPTER V. — OF MOST GREUOUS DEFAUTES.†

1. It is a moſt greuous defaute yf any be conuycte of properte for the whiche penaunce is taxed in the rewle, whiche penaunce, if any propertary refuſe to do, ſche ſchal be put into pryſon.

2. If any forſake obſtynatly to accept and fulfyl the penaunce enjoyned her of the preſidente.

3. If any go away in apoſtaſy, or elles attempte or aſſay to go over the walls of the clauſure.

4. If any ſtonde unobedient and rebelle to her ſouereyne two hoole dayes.

5. If any conſpire agenſte her ſouereyne, or be confeteryd, or els werke to the ſubuerſion of the order, or to the deſtruccion of the

* Page 22. † Page 261.

pryvyleges, conſtitucions, addicions, ſtatutes, ordinary injunccions, or els of ambicion, rankour, or hate, labour to the privacion of the pryores [chauntor] ſerches, or of any officer of the order.

6. If any diffame or ſclaunder the abbes or confeſſour, ſiſter or brother, of any cryme, al yf they were defauty in the ſame.

7. If any ſtele or deſtroy any comen regiſter, or any comen euydence, or els put oute, or ſette in, any thynge in the comen regyſter or comen bokes withe oute the comen deliberacion and aſſente.

8. If any ſende oute lettres of lewde affeccion, or of ſclaunder of any perſone, or ther to make bylles or rymes inwarde or outewarde.

9. If any ley vyolente hande upon her ſouereyne, or ſpituosly ſmyte or wownde her, or any ſuſter, thof ſche rayſe no blode of them, or elles make any profer to ſmyte be ſygne or token, leftyng up her feſt, ſtykke, ſtaffe, ſtone, or any other wepen, what ever it be, or els ſchofte, puſche, or ſperne any ſuſter from her withe armes or ſcholders, handes or ſete, violently, in wrekyng of her own wrethe.

10. If any do kylle or mayme another.

11. If any fall openly in to fleſchly ſyn, kyndly or unkyndly.

12. If any do open ſacrilege or thefte.

13. If any in her madneſs or drunkeneſſe * blaſpheme horribly God, or our Lady, or any of hys ſayntes.

14. If any be founde ſo moch uncorrigyble that neyther ſhe dredethe to do treſpaſe, neyther fulfyllethe the penaunce that is enjoyned her for her defautes, or els openly refuſeth to do her penaunce, ſuch a perſone moſt algates be commytted to pryſon, leſt one ſkabbed ſchepe infecte al the floke."

In the respective Convents of Saint Bridget of Sweden, and Saint Catharine of Sienna, there was one condition which the inmates must have felt some little reluctance in submit-

* Surely these excellent persons could never indulge in strong liquors? Such a lamentable proof of female weakness can hardly be inferred, although this passage in the rule might lead naughty folks to think, that the nuns sometimes worshipped Bacchus with too much fervency.

ting to. Females, unless popular opinion belies them, have a vast fancy for hearing themselves talk, and any bridle on that unruly weapon the tongue, cannot have been otherwise than galling. But a congregation of sixty women in the one place, and thirty in the other, with *free* liberty of speech, would have been truly alarming, and must have led to many exhibitions any thing but seemly. To prevent such mischievous consequences, a special regulation was framed on the subject,* for "silence," says the rule of Syon, "when dewly kepte, is a syngular worchyppe to God."

The Sisters of Syon were dealt with more hardly than their friends in Scotland, who, although certainly tolerably fettered in their parts of speech, were not compelled to have recourse to signs when they required any thing. Yet so it was with the votaries of Saint Bridget, for if water was wanted, they were ordered to "joyne the fyngers of thy right hande, and move them downward droppyngly;" if wine, then they were told to "moue thy forefyngere vp and downe vpon the ende of thy thvmbe afore thy eghe;" if fish, to "wagge thy hand desplaced sidelynges, in manere of a fissh tail;" if mustard, to "holde thy nose in the vppere part of thy right fiste, and rubbe it;" or vinegar, to "make the signe of wyne, and drawe thy forefyngere from thyne ere to thy throte,"†—and so on.

We regret that we cannot afford space for farther extracts from the work of Mr Aungier, which is very ably compiled, and contains a vast mass of most valuable matter relative to ecclesiastical institutions. We shall now proceed to the remaining articles in the present volume.

* See page 9 of this Volume, and page 296 of Aungier's Syon.

† These Signs were in use by the males, as well as by the females.

The curious charter by James IV. confirming the foundation of the Chapel of Saint John, — the charter by James the V. in favour of the ladies of Sciennes, — the warrant as to settling the marches, — and the letters charging the persons of inquest to proceed under the brief of perambulation, are taken from the originals belonging to the city of Edinburgh, to which access was most obligingly granted by the Lord Provost and Magistrates. In the same bundle of papers relating to the Sciennes and Saint Giles, was found the article entitled "Copia statuti de glebis ecclesiasticis," which, as referring to a Provincial Council, not noticed by Lord Hailes, has, on that account, been included in this volume.

The other documents have been taken from the extensive and important ecclesiastical collections, brought together by the late Major-General Hutton, with the view of forming a Scotish Monasticon, and which, some years ago, were purchased by the curators of the Library of the Faculty of Advocates, and now form not the least interesting portion of the manuscripts belonging to that learned body. General Hutton has generally noticed where the originals were obtained when copies were made, and he appears to have procured some of the most valuable — the Bull of Pope Leo for instance — from Mr John Ross, W.S. This gentleman was a son of Mr Walter Ross, also a member of the Society of Writers to the Signet, and well known to professional gentlemen as the author of two valuable volumes of Lectures on the Law of Scotland. The MSS. which would appear to have been numerous, as well as valuable, were probably collected by the father; but what has become of them, cannot be ascertained, although every inquiry on the subject has been

made. Mr John Ross died many years since, and his representatives can give no account whatever of the fate of these unlucky documents, — what is very provoking, is, that to one of the charters there appears to have been appended a seal of the nunnery, and as no other impression is known, the loss of that which undoubtedly existed only a few years before, is the more annoying.

In the Appendix, besides the notes by General Hutton as to the conveyance of the lands of Sciennes after the Reformation, will be found various particulars relative to nunneries in Scotland, which, it is trusted, may not be considered as devoid of interest, — especially that portion which refers to the Convent of North Berwick.

In a previous part of these prefatory remarks, we adverted to the remarkable fact of Dame Margaret Home, the Prioress, retaining possession of the convent so long after the suppression of religious houses. This retention of the property was judiciously managed between the brother and sister, and the publication of the minutes of evidence in the pending claim to the earldom of Marchmont, has thrown some additional light on this point, as well as on the subsequent transmission of the estate. Alexander, the brother of the Prioress, was a younger son of Patrick Home of Polwart, and upon the 16th of October, 1591, obtained a crown charter of the lands and barony of North Berwick in favour of himself and the heirs-male of his body; whom failing, to his nephew, John Home, fourth son of his elder brother, Patrick Home of Reidbrayes, with remainder, in the event of failure of heirs-male of his body, to his brothers *seriatim*. In this charter, there is a special reservation of the liferent of the Prioress, Dame Margaret Home. Alexander

Hume died in the month of July, 1597, without issue,* having filled the office of Lord Provost of Edinburgh from 1593 to 1596. Alexander thus seems to have obtained the fee of the estate before the death of his sister, who was, however, fully secured in the liferent.†

Under the destination in the crown charter, John, afterwards Sir John Home, succeeded to the land and barony of North Berwick. He seems to have been a very improvident person, and to have incurred great debt, which, pressing severely upon him, he had recourse to the celebrated money broker or banker, Sir William Dick, and upon the 1st day of July, 1633, with consent of his two sons, Sir George and Mr Patrick Home, conveyed this estate to Sir William, therein designed "merchant and burges of Edinburgh," and his son, John Dick,—they taking upon themselves the burden of the vast debt of 143,000 merks, a portion of which only was due to themselves.‡ There was a right of redemption in the deed; but his means had become so hopelessly embarrassed, that it was never exercised.

In the disposition, or rather contract of wadset, amidst the special enumeration of lands, the following names occur:— "All and haill the west pairt of the toun of North Berwick, callit the Nungait, lyand on the west syd of the

* See retour of the service of his nephew, Alexander Home, son of Adam Home, Rector of Polwart, as heir of his uncle, in an annualrent of fifty merks Scots money, leviable from part of the house and manse of West Fentoun, 23d June, 1608. He married Elizabeth Cockburne, niece to Richard Douglas of Brokhollis, and died in November, 1637, with issue. His only brother, Patrick, died previous to the year 1642.

† See before, page xxx.

‡ One of the creditors, to the extent of four thousand merks, was Mr Samuel Johnston of Sciennes.

burne callit the Clarticburne ;" the " Law Medow, and North Berwick Law ;" the " Ile of Langbeland," with the " advocatioun, donatioun, and richt of patronage of chaplanries or alleragics, callit Ladie Aultar, Rude Altar, and Saint Sebastane's Aultar, founded of auld within the paroche kirk of North Berwick."

Sir John had, however, a large estate in the county of Fermanagh in Ireland, which, at that time, from the unsettled nature of that ever unsettled kingdom, was probably not marketable. On his death, his son, George, who was created a baronet by Charles the First, inherited the Irish lands, and these, increasing in value, ultimately became of more importance than the Scotish estate which had been lost to the family. The male descendants of Sir George terminated in Sir Gustavus Home of Castlehume, who, dying in 1734, without male issue, his possessions fell between his two daughters, Mary, married to Nicholas Loftus, afterwards Earl of Ely in Ireland, and Alice, married to George Rochfort of Rochfort, in the county of Westmeath.

Patrick, the second son of Sir John, acquired the lands of Huttonbell in Berwickshire, married, and had a family ; but his male issue became extinct in 1750.

In Bower's History of the University of Edinburgh,* there is what is termed a brief account of the Library, and in noticing the manuscripts, it is remarked, that " among others, there are some missals beautifully illuminated, in particular, that which belonged to the Monastery at the Sciennes, near Edinburgh, and presented by Dr Thomas Douglas. The execution is admirable, and it is in a high state of preservation." Upon an examination of the volume, there is nothing

* Vol. III. p. 352.

to indicate that it ever was in possession of that sisterhood. The date of the presentation is 1679: and that it was written prior to 1451, is proved by the fact, that at the end is a register of births, commencing on last day of May, 1451, and ending on the 30th of October, 1471. The last entry is as follows: — "Item xxx die Octobris, Anno Domini millesimo cccc lxx iiij^to^. nata fuit Anna Babhin filia mea." The entries all refer to this family of Babhin, which seems to have been a very prolific one, as the recorder inserts the names of fourteen children. What probably led Mr Bower to make the assertion, was the circumstance of its being termed "Breviarium S. Catharine;" but if he had taken the trouble of reading the very first page, he would have ascertained, that the person intended was not the modern, but the ancient virgin, — the lady* who suffered martyrdom under Maximin II. in the fourth century.†

Although the Roman Saint had not the honour of being selected as the patroness of any convent in this kingdom, she was, nevertheless, in high repute, at least in the vicinity of the metropolis, where the miraculous effects of her wonderful "oulie," brought from Mount Sinai, at the special request of

* There were, besides Saint Catharine of Rome and the Lady of Sienna, several saints bearing the name of Catharine, — viz. Catharine of Bologna, whose day was the 9th of March, — she was inserted in the Roman Martyrology by Clement VIII. in 1592; of Genoa, September 14, — she was the widow of a profligate nobleman of Genoa, called Adorno; of Ricci, February 13, — she died on the 2d of February, 1589, was beatified in 1732, and canonized in 1746; and of Sweden, March 22. The last was daughter of Saint Bridget and Alpho.

† Her day was the 25th of November. This lady was beheaded; but was first put upon an engine made of four wheels joined together, and studded with sharp pointed spikes, that when the wheels were moved, her body might be torn in pieces. An angel very obligingly interfered, and by a magic touch, the machine fell in pieces. — See *Butler*, Vol. XI. p. 420.

the saintly Queen Margaret, spread her name far and wide. The legend is recorded by the veracious Hector Boece, whose credibility has been so satisfactorily proved by the Editor of the last edition of the translation of his history by Bellenden,* and is as follows :—

"Nocht two miles fra Edinburgh is ane fountane, dedicat to Sanct Katrine, quhair sternis of oulie springis ithlandlie with sic aboundance, that howbeit the samin be gaderit away it springis incontinent with gret aboundance. This fontane rais throw ane drop of Sanct Katrinis oulie, quhilk wes brocht out of Mont Sinai, fra hir sepulture,† to Sanct Margaret, the

* Edinb. 1821. 2 vols. 4to.

† Saint Catharine was interred in the monastery and convent founded under her name, and in honour of Saint Basilius, upon Mount Sinai. In the Appendix there is an interesting paper, which, although dated in MS. at Edinburgh, is evidently printed abroad, and probably at Rome. It is the admission of Richard Maitland as a brother of the above mentioned monastery, upon the 26th June, 1520. It is a printed form, of which, probably, many hundreds were thrown off. Blanks were left for the name, place of execution, and dates, and these, when a brother was elected, were filled up in manuscript. The original was accidentally found amongst the numerous uncatalogued manuscripts in the Advocates' Library. As Richard was a very common name in the family of Lethington, it may be no unreasonable conjecture, that the Monk of Saint Catharine was related to the celebrated poet and statesman, Sir Richard Maitland o Lethington.

The eccentric Monk of La Trappe and ci-devant Baron, Marie-Joseph de Geramb, mentions in his Pilgrimage to Palestine, vol. ii. p. 323, Lond. 1840, that the body of Saint Catharine "was quite entire sixty years ago. Since then it has been so often removed, in order to save it from the depredations of the Arabs, and it has suffered so much from damp, that the principal parts only are now left. Those which are shewn are the head and a hand, in very good preservation."

The ci-devant Baron was not more favoured than less pious people, for he only got a peep at the head and hand, — the former, which was wrapped in cloth of gold, and crowned with a golden diadem, was black; the latter was extremely white, — the fingers still retained the nails, and were adorned with valuable rings. "I was told of a ring of still greater value, and assured, that the saint had received it from our Lord himself, and that she had it on her finger when she was discovered on the mountain that bears her name."

blissit Quene of Scotland. Als sone as Sanct Margaret saw the oulie spring ithlandlie, be divine miracle, in the said place, scho gart big ane chapel thair, in the honour of Sanct Katherine. This oulie hes ane singulare virtew aganis all maner of cankir and skawis."

Matthew M'Kaill gives the following account of the well and chapel:—

"In the paroch of Liberton, (the church whereof lyeth two miles southward from Edinburgh, there is a well at the Chappel of Saint Catharine, which is distant from the church about a quarter of a mile, and is situat toward the south-west,) whose profundity equalleth the length of a pike, and is alwaies replet with water, and at the bottom of it there remaineth a great quantity of black oyl in some veins of the earth.

"His majesty, King James the Sixth, the first monarch of Great Britain, of blessed memory, had such a great estimation of this rare well, that when he returned from England to

This singularly curious ring is naturally guarded with great care, and so suspiciously watched, that even Geramb the Trappist was not permitted to obtain a sight of it. Had Geramb the Baron been the visiter, this extreme caution might have been praiseworthy. But really, why guard this miraculous ring at all? Such precaution was quite unnecessary, if we are to believe an anecdote which our pious authority gives of its wonderful powers. That very naughty lady, the Empress Catharine, had a fancy for this relic of her namesake, and as the holy fathers did not dare to refuse so very unceremonious a personage, it was resolved, that the ring should be transferred from the dead finger of the chaste saint to the living digit of the unchaste empress. The shrine was accordingly opened with vast solemnity, the Archimandrite, in magnificent pontifical attire, and arrayed in all the attributes of his dignity, approached to fulfil his mission, when, lo! to the amazement of those present, and especially of the individual who was chief performer, fire burst from the interior, reduced his clerical attire to ashes, and pursued him so vigorously, that he was obliged, by a precipitate flight, to escape its vengeance.

How the meek and virtuous ruler of the Russians received this flaming account of the failure of her embassy, we have not been informed; but surely, with so potent a heavenly guard, what use is there for an earthly one?

visit this, his ancient kingdom of Scotland, in anno 1617, he went in person to see it, and ordered, that it should be built with stones from the bottom to the top, and that a door and a pair of stairs should be made for it, that men might have the more easie access unto its bottom, for getting of the oyl. This royal command being obeyed, the well was adorned, and preserved until the year 1650, when that execrable regicide and usurper, Oliver Cromwell, with his rebellious and sacrilegious complices, did invade this kingdom, and not only deface such rare and antient monuments of nature's handwork, but also the synagogues of the God of nature." *

" It was," says Chalmers, " completely demolished, early in the last century, by some sacrilegious person, who was remarked, by the neighbouring people, not to have afterwards prospered."†

According to the Rev. Thomas Whyte, minister of the parish of Libberton, in his account of that parish, printed in the first volume of the Transactions of the Society of Antiquaries of Scotland, " After the Nunnery at the Sheens was founded, the nuns there made an annual solemn procession to this chapel and well, in honour of Saint Katherine."‡ No authority is referred to, and the report, perhaps, has no better foundation than tradition.§ Except as a *sacred* well, there seems no reason why the votaries of Catharine of Sienna

* Moffat Well, &c. Edin. 1664. 12mo.

† In the new edition of the Statistical Account of Scotland, it is asserted, that the well has again been opened and repaired, and is now in a good state of repair.—No. xxiv. p. 6.

‡ Vol. i. p. 324. Chalmers repeats the assertion in his Caledonia.

§ Mr Whyte was partial to Scotish topography, and drew up a statistical account of the parish of Haddington, printed in the Transactions of the Scotish Antiquaries,—and of the parish of Lesmahagow, which appeared in the Edinburgh Magazine.

should have paid any religious honours to it, although they may have visited it for the benefits which are said to have resulted from an use of the waters in cutaneous distempers.

Maitland, in his History of Edinburgh remarks, that there was an altarage in the Church of Saint Giles in honour of the elder Saint Catharine.* The following excerpts, relative to this foundation, are taken from an "Inventar" of the writs of the City of Edinburgh, made in the year 1638, by Alexander Guthrie, who held the office of town clerk:—

"Imprimis, ane charter grantit be King David to ane cheplane feruing at the Altar of S. Katheren altar within the Kirk of Edinburgh, q^r^by he difponis to him the lands of ouer Merchiftoune, with the pertinentis, with the prefentatioune of ane cheplane, to belong to Rodger Hog during his lyf time. and efter his deices, to the aldermen of the burgh of Edinbur^t^. This charter is datit the 14 of Decr. and of his regne the 29 yere."

"Item, ane charter, vithout feall and fubfcriptione, maid be the Toune of Edinbur^t^, w^t^ confent of the cheplane feruing at S. Katheren's Altar, quhairby they, w^t^ confent forfaid, difponis to Alex. Naper all and haill the landis of Merchiftoune, with their pertinentis, datit the 26 of Junij, J^m^. iiij^c^. lvj (1456) yeris."

The Alexander Napier, mentioned in the last extract from the "inventar," was probably the first Laird of Merchiston, and the direct ancestor of the celebrated Mathematician.

* It may be worth while here to mention, that in the Auchinleck MS. there occurs a fragment of a poetical life of Saint Catharine, which, with similar "hagiologies," is included in an interesting and rare little volume, of which forty copies were privately printed by the Secretary of the Abbotsford Club, and which is entitled, "Legendæ Catholicæ, a lytle boke of Seyntlie Gestes. Imprinted at Edinburgh in the year of the Incarnation MDCCCXL."

This person seems to have been, in reality, the founder of the family, for all the industry of his zealous and excellent descendant has failed in throwing light on the prior obscurity of the Napier genealogy. There is, undoubtedly, a sort of presumption of a descent from the Earls of Levenax ; but that is all. However,

"Vixere fortes ante Agamemnona,"

says Horace, and many an illustrious Napier may have flourished, of whom no record has come down to us.

John Napier, the renowned inventor of Logarithms,* got into a dispute with the Magistrates of Edinburgh, the nature of which will be best seen from the following extracts from the before-mentioned inventory:—

"Item, ane act of interloquitor in the actione and caus persewit against the provest and ballies of Edinbur[t] be the said Johne Naper of Merchistoune, for nominating ane cheplane to S. Katheren's Alter, situat within S. Geilis' Kirk, to the effect he my[t] be enteret to the lands of over Merchistoune, haldin of the said cheplane, in the quhilk caus it wes alledgit for the said provest and ballies the act of parliament maid in anno 1500 and fourscoir tvelffe, and the infeftment following y[r]upone, to the q[lks] it wes repleyed be the said laird of Merchistoune, that the samyn wes ane layk patronag, and did not fall within the compass of the said act of parliament, and wes accepit fur[t] of the act of anexatione ; to the q[lk] it wes duplyed be the provest and ballies, that it could not imped his Ma. and estaitis from making ane new act of parliament. Nixt, the objectione wes onlie competent in the persoun of the provest and ballies of Edinburgh, to q[m] the right of patronage perteanis, q[r]for the saidis lordis find the said exceptione and duply relewant, be instantlie prowin. This sentence of interloquitor is daitit the penult of Junij, 1615 yeris."

* He was born in 1550, and died 3d of April, 1617.

" Item, ane decreit of the Lordis aſſoylzieing the proveſt and ballies of Edinburgh from the chairge givine to y^{m} be the ſaid Jo^{n} Naper of Merchiſtoune, for nominating ane cheplane to S. Katherin's Alter, q^{a} being ſuperior of the lands of Over Merchiſtoune, he might be infeſt as air to his umquhill father in the ſaids landis. And that in reſp^{t} the ſaids proveſt and ballies offers them to prowe, that in the forſaid act of parliament, haldin in Edinburgh the 5 of Junij, 1582 yeris, his Ma. with adwyſe of eſtaitis, ratefies the donationes and morteficationes doated be his Ma. wmq^{ll} mother, and be his Ma. ſelfe, of all lands, annuelrentis, and benefices, for ſuſtentatione of the miniſtrie, poor, and hoſpitall, and ſurrogating them in the full right of q^{t}ſumever lands perteaning to any biſchope or eccleſiaſticall perſone, and declaring the ſaids proveſt and ballies to haue all full right in and to the ſaidis lands and annelrentis, and w^{thris} contained in the ſaid decreit, as the ſaidis biſchopis, abbottis, and utheris, had, and be ye q^{lk} act of parliament, the lands abon writtin of Over Merchiſtoune, the ſuperioritie y^{r}of, haldin of the ſaid cheplane ſeruing at S. Kathren's Alter, ſituat, as ſaidis is eſtabliſhed, in the perſones of the proveſt and ballies of Edinburgh, and his immediat ſuperiors of the ſaid lands. This decreit is pronuncit at Edinburgh, the firſt of July, 1600 and fifteine years "

From the same inventory we learn, that the mathematician was proprietor of " the aikeris of the Sceynes," and that he also had a quarrel with his overlords, the civic dignitaries, and another law suit with them as to certain arrears of feu-duty,—

" Ratification by Ja^{s} VI. to the city *inter alia* of ' all and haill the Monaſtrie of the Scheynes, callit the Nunrie thairof, vith all landis, teindis, and wtheris pertaining thairto, quhairſoever the ſamyne does lye within the ſame kingdome ' [of Scotland.] This charter dated at Bavor Caſtell,* the 7 of Auguſt, 1612."

* Belvoir Castle ? belonging now to the Duke of Rutland, and usually pronounced Beavor.

"Item, the coppie of the Lords decreit, purchaſt be the proveſt and ballies of Edinburgh aganes Jon. Naper, Fear of Merchiſtoune, and heretor of the aikeris of the Sceynes, quhairby the ſaid Lords ordaines the ſaid Johne to pay to the saids proveſt and ballies of Edinburgh the ſoume of ten merkis yeirlie, at tua termes in the yeir, for the yeir of God 1600 yeirs, and yeirlie ſynſyne, and termlie, conforme to the gift grantit be Queine Marie to the towne of Edinbur^{t}, as alſo the lords ſuſpends the chargis given be the ſaids proveſt and ballies for all termes preceiding 1600 yeir of God. This coppie is daitit at Edinburgh, the 14 of Merch 1600 and ſewin yeris."

"Item, ane decreit obteanit befor the Lords of ſeſſione be the proveſt, ballies, and counſall of Edinbu^{r} againes Johne Naper, Fear of Merchiſtoune, heretable proprietor of the aikeris of the Sceynes, quhairby the lords ordaines the ſaid Johne to make pay^{t} to the ſaids proveſt and ballies of Edinbur^{t} of the ſoume of ten merkis, for the termes and yeir 1600 and ane yeir, and in all tym cuming, and ſuſpending the letteris of horning, purcheſt be the proveſt and ballies againes the ſaid compleanar, in ſa far as he is chargit for pay^{t} making of the ſaid ſoume of ten merkis, for the duetie of the ſaid land, of all yeiris and termis preceiding the yeiris 1600 and ane, for certane reſſones alledgit be the ſaid compleaner. This decreit is daitit at Edinburgh, the 14 of Merch 1600 and ſeuin yeiris."

Napier survived the last of these decisions about seven years, and the "Scheynes" passed from his heir to another family, and ultimately came, as previously noticed, to Janet McMath, in the middle of the same century. The Merchiston estate, which originally comprehended some of the most valuable land in the vicinity of the metropolis, subsequently became very considerably curtailed of its fair proportions.*

* In noticing this lady's family in a previous part of the preface, the Editor referred exclusively to the Edinburgh McMaths, and the absurd attempt of Mr Playfair to magnify a respectable tradesman into a descendant of a Laird of that Ilk. Crawford,

After being, for a long series of years, out of the family, the castle or mansion, and a few acres surrounding it, were re-purchased by the late Lord Napier, and are now in possession of his son, the present inheritor of the title.

A search in the Lord High Treasurer's accounts has produced some additional information relative to the Nunnery of Saint Catharine of Sienna.

1527, March 18. Item to the Sifteris of the Senys, [to the] reparatioun and bigging of thair place, be the Kingis precept, price x li.

—— April 24. Item gevin to the faid David [Bonar,] ane el crammeffy* fatyne, to be bawby Jhefus of the Senys, ane coit, iiij li.

1531, March 28. Item to the Sifteris of the Senis, be command of the King, ... xij li.

—— May 30. Item to the Sifteris of the Senis, be command of the King, ... xij li.

1531, laft of Novr. Item to the Sifteris of the Senis, in part of payment of thair penfioun, ... xij li.

1532, May 26. Item to the Sifteris of the Senis, in complete payment of thair penfioun, ... xij li.

1532, Oct. 10. Item to the Sifteris of the Senys, in part of thair penfioun, ... xij li.

1533, April 12. Item to the Sifteris of the Senys, in compleit payment of thair penfiounes, ... xij li.

1534, July 3. Item to the Sifteris of the Senis, to thair penfioun, xxiiij li.

This annual pension of £24, appears, from subsequent entries, to have been paid during the lifetime of King James V.; but it is unnecessary to reiterate the terms.

in his notes on the Ragman Roll, mentions there was once such a family in Nithsdale; but even in his time it seems to have been extinct. There was a John M'Mayth, who, in 1601, had the five merk land of Clenrye, in the county of Dumfries, and another person of the name of M'Math, who had a small property called Dalpedder.

* Crimson.

In a previous part of these remarks, we offered some observations upon the supposed general demoralization of the nunneries in Scotland,* and especially vindicated—and we hope successfully—the chastity of the Ladies of the Burrowmure.

In the prologue "to the Buke of Godlie Sangs,"†—a work well known to the curious,—the author, after deprecating singing in Latin, which the hearers "do not comprehend," remarks, that when they had the psalm or spiritual sang,—"sung," or "sings it themselves into their vulgar toung with sweet melody,—then sall they loue their God with hart and minde: and cause them till put away bawdrie and unclein sangs. Praise to God. Amen."

The reformed author of this remarkable collection must

* This memorable case of the Abbess and Nuns of Coldingham, who sacrificed their noses and upper lips to preserve their virtue, ought ere this to have been noticed. We now propose to supply this omission, with a preliminary caution, that the reader may believe as much or as little of the legend as he pleases,—all that we can vouch for is, that it is in print. In the ninth century, Saint Ebba governed the great Monastery of Coldingham, situated in what was formerly termed the Merse, now known as the shire of Berwick. She was sister to Saint Oswald and Oswi, Kings of Northumberland. In the year 870, according to Matthew of Westminster, or rather in 874, on an incursion of the Danish pirates, Hinguar and Hubba, she became very much alarmed for the consequences. Her fears were soon communicated to, and shared by, the nuns, who had been greatly moved by the soul-piercing lamentations of the venerated—or, perhaps, more properly, venerable—abbess. So powerful had been her appeal, and so convincing her arguments, that the entire community resolved to cut off their noses and upper lips,—the abbess setting the example. The Barbarians having no taste for ladies *sans* noses, gave distinct intimation of their disapprobation, by burning the convent and its unfortunate inmates.—*See Butler*, Vol. IV. p. 24. For this exploit, the noseless Saint Ebba and her mutilated nuns were included in the Roman Martyrology,—their day being fixed for the 2d April, although it might perhaps be said, that the 1st of that month would have been infinitely more appropriate.

† Andro Hart. Edin. 1621. Reprinted by Sir John Graham Dalyell, Bart. in his collection of Scotish Poems of the sixteenth century.

have had peculiarly odd notions on the subject of indelicacy. and equally strange ideas on what constituted a "sang" that was "godly," and one that was unclean. Just conceive the ballad from which the ensuing extracts have been made, being sung with "sweet melody" in some congregation of the pious, to the popular tune of "Hey trix, trim go trix under the greenwood tree."

The Sisters gray before this day
Did crune within their closter;
They feeit ane freir, their keyis to beir,
The Feind ressaue the foster;
Syne in the mirk, he weill culd wirk,
And kittill them wantonly.
Hay trix, trim goe trix vnder the greene wod trie.

* * * * *

Of Scotland weill, the Friers of Faill,
The limmery lang hes lastit,
The Monks of Melros made gude kaill
On Fryday quhen they fastit,
The silly nunnis cast vp their bunnis,
And heisit their hippes on hie.
Hay trix, trim goe, &c.

Of course the sisters "black," were not responsible for the sins of any of the sisters "grey;" but, alas! as the sun is not without spots, neither were the Siennese virgins entirely without blemish; and in one particular instance, they allowed their zeal for the Scarlet Lady to lead them from the path of truth, and to place them in the awkward predicament of participators in a detected fraud.

The ladies of Sienna, upon the ground belonging to them, used to pasture a flock of sheep, the custody of which was intrusted to a boy, who had the faculty of turning up the

whites of his eyes in such a manner as to create an impression on the part of the spectators, that he was altogether blind. This exhibition was frequently witnessed with equal surprise and delight by the nuns, and thinking that it might professionally be turned to account, they transmitted an account of the boy's performance to some of the venerable ecclesiastics, who then honoured the capital with their presence. A deputation of these worthies proceeded to the convent, and after such refection as the length of the walk might require, the boy was called before the holy men, and went through his performances with great eclat. Having ascertained his capabilities, the visiters advised the entertainers to provide themselves with another shepherd, and in the meantime to keep the exhibitor secluded, until the existence of such a person should be forgotten. To this arrangement the abbess and nuns consented; and the lad was kept by them in pious restraint for between seven or eight years, during which period he was duly prepared for the character which he was afterwards to act.

The Roman Catholic clergy had become very much alarmed at the progress of the Reformation, although they apparently treated its advance with indifference. With the view of keeping public attention alive, they now and then gratified the natives with something out of the common run. For instance, in 1532, to please the citizens of Edinburgh, and especially the female portion of the municipality, who then, as now, seem to have been imbued with a strange hankering after preachers of all kinds, a fasting worthy, yclept John Scott, exhibited himself at the cross, where, under the inspiration of the Virgin Mary,* he, doubtlessly, preached a very

* "Upon the sixt dey of October, (1532) Johne Scott, quha fastit as said is, was

exciting discourse, and as he was perfectly naked, the novelty of such a spectacle must have greatly enhanced the effect of his sermon.*

But such exhibitions, however successful at the time, were not sufficiently imposing to retain much hold on the mind of

brocht naikit to the Croce of Edinburgh, quhair he preitchit publictlie, the samyne quhilk fasting was be the help of the Virgin Marie."—*Diurnal of Remarkable Occurents.* Edin. 1833. 4to. P. 15. Printed by the Bannatyne Club.

* Calderwood, in his MS. History of the Church of Scotland, (vol. i. p. 81,) has preserved much curious information relative to Scott,—"In the yeare 1531, John Scot returned, after his travelling through France, Italie, and the Holy Land. Before his departour out of the countrie, he had succumbed in ane actioun of law, and because he was not able to pay the same, his adversar evicted, he retired himself to the girth or sancteurie of Halerudhous, wher he abstained from meat and drink certain dayes. The bruit of his abstinancie comming to the king's ears, the king caused put him into David's tower in the Castell of Edinbrugh, and bread and watter to be sett beside him; bot he abstained 32 dayes altogether from eating or drinking. When he was let forth, the people came flocking to him; he uttered manie idle speeches, and among the rest, that be the help of the blessed virgine he could fast, and it wer never so long. After he is dismissed, he went to Rome, wher he was committed to prissoun be Pope Clement, till trial was taken of his abstinence. When he had given a proofe, he was set at libertie, and a testimoniall given him, sealled with a seall of lead, and some messe claiths. From thence he came to Venice, wher he gave the like proof of his abstinence, and goat 50 ducats to supplie his charges in his voiage to Jerusalem. He brought with him from Jerusalem some date tree leaves, and a pock full of stons, which, he said, wer taken out of the piller to which Christ was bound when he was scourged. On his returne, he made a charrang at Pauel's Crosse in Londoun against King Henries devorce, and shaking off the pop's authoritie, for which cause he was committed to prisson; bot wes sett at libertie after he wes keeped 50 days, all which space he abstained from meat and drink. When he came home to Scotland he would haue joyned himself with Thomas Duchtie, who had buildet a chappell to the Virgine Marie with some monie he had collected among the people, wher he made great gaine by fained miracles; his avarice was knawen to all men, zit no man durst reprove him for feare of the bishops. Quhen anie preest came to say messe, he had one begger or other who fained he was cured of some infirmitie aither of bodie or mind. John Scot being rejected be Thomas Duchtie, took a chamber neir Edinburgh, wher he erected ane altar, wherein he sett his daughter, a young maid, and wax candels about her burning, to be adored for the Virgine Marie. When his gaine looked not this way, he took him to his old craft, he wanted no good will, bot witt to decieue."

a fickle multitude, and a miracle now and then was deemed necessary. It was, therefore, quite a godsend for the priests, when the ladies of the Sciennes gave intimation of the command which their shepherd had over his organs of vision.

As the priests had little fear of detection, they determined to work the miracle with all fitting solemnity, and with that view fixed upon the Chapel of Loretto, near Musselburgh, as the scene of their drama. This place had not been endowed very long before, as it owed its foundation to one Thomas Douchtie, who, in 1533, having brought an image of the Virgin Mary with him, turned hermit, and set up an establishment for himself.*

It so happened, that this chapel had the reputation of being extremely beneficial to ladies who were in that state which those who like their lords wish to be in; and it was very much frequented on that account, especially by those whose labour was expected to be more than usually protracted, or, as an old writer terms it, "hard." There was a lady, who was the wife of a gentleman in Fifeshire, by some called Squire Meldrum, by others, Robert Colville of Cliesh,† and

* "In this mene tyme, (1533,) thair come ane heremeit, callit Thomas Douchtie, in Scotland, quha haid bein lang *capitane* befoir the Turk, as was allegit, and brocht ane ymage of our Lady with him, and foundit the Cheppil of Lawreit besyid Musselburgh."—*Diurnal of Remarkable Occurents.* The Editor of the Diurnal conjectures, that captive was meant, and not captain; but we certainly see no reason for this proposed emendation, as a captain "before" the Turk, seems much more likely than a captive. He probably may have commanded a vessel against them. Be this as it may, he was the founder of Loretto. It was on him that the satirical poem by Lord Glencairn, preserved by Knox, and recently reprinted by Mr David Laing, in his interesting volume of Scotish Popular Poetry, was written.

† M'Crie, in the later edition of the Life of Knox, assumes, that he is the real Simon Pure; but without assigning his reasons. Robert Colville was the natural son of Sir James Colville of Easter Wemyss. He married Francissia Colquhoun,

by Wodrow, Ormiston, *i. e.* Cockburn of Ormiston. This Lady was a zealous papist, and "being in hard labour in childbirth," without consent of her husband, who was a protestant, set out for Loretto, or as it was more commonly called, Saint Allarit's Chapel, to make her orisons, and to propitiate the amiable Mr Thomas Douchtie with an offering of gold and her shift!—such being the customary donation. The lady got the start of the gentleman, and arrived at the chapel just in time to witness the miracle of the pretended blind man's restoration to sight. The husband came soon after; but whether he succeeded in saving his own gold and his wife's shift, is not known,—however, he also became a spectator of what was going on.

A scaffold having been erected at the chapel, the ci-devant shepherd of the ladies of the Sciennes was brought out and exhibited to the people. So well was the imposture managed, that none but the initiated could have doubted the fact of his blindness. After the various ceremonies used on such occasions, the impostor was desired to shut his eyes, whereupon the officiating priests bade him re-open them, announcing, at the same time, his restoration to sight. Having obeyed their command, to the astonishment of the beholders, he seemed to see just as well as any of those present. He then descended

daughter of Patrick Colquhoun of Drumskeath, and Elizabeth Colville, daughter of Sir James Colville of Ochiltree. He and his wife had a charter of the Barony of Cleish, 15th July, 1537, which was confirmed on the 21st of the said month. He was forfeited by Parliament, 10th December, 1540, as an adherent of Archibald, Earl of Angus; but his forfeiture was rescinded 12th December, 1543. He was master of the household to the Regent Murray, and died on the 7th of May, 1560, from a wound he received in his thigh at the siege of Leith. He left one son and three daughters. This great-grandson, Robert Colville of Cleish, was, 4th January, 1651, raised to the Scottish peerage by Charles the II. by the title of Lord Colville of Ochiltree, to him and to his heirs-male.

from the scaffold, rejoicing greatly, blessing God, Saint Mary, and all the saints, priests, and friars, who had thus restored him to sight. The deluded populace, in their exultation at this wonderful proof of the miraculous powers of popery, gave him such alms as they could afford.

The gentleman, aware that deceit existed somewhere, resolved, if possible, to detect it. With this intention he placed himself in such a way as to meet with the man. This he accomplished successfully, whereupon the impostor solicited his bounty. The gentleman said, (giving him money more largely than others,) " You are certainly a very remarkable man, I earnestly wish you would go along with me, and be my servant." Upon his accepting the proposal, the gentleman made him ride behind his servant to Edinburgh. When they were alighted at the inn where he intended to lodge, and were conducted to a room, he desired his servant to withdraw, as he had something of importance to communicate to the stranger. As soon as his orders were obeyed, he shut and locked the door ; then drawing his sword, and laying it upon the table, he looked at him with a fierce aspect, and said, " Thou villain, either tell me immediately the truth of these things that I shall ask thee, (for I am persuaded, that neither all the priests, friars, and saints, nor the pope himself, can cure a man that was born blind,)—tell me, therefore, the verity, or else with this sword (lifting it from the table) I will this moment put thee to death." The poor fellow, trembling and astonished, replied, " O, dear sir, spare my life, and I shall make an ample declaration." " Well," says the gentleman, " answer me the following questions, and don't lie, as you love your life : — First, Were you actually blind ?" " No, sir," replied he. " How comes it, then, that you have

been thought to be really born blind, having begged, and been led as such." "Sir," replied he, "I shall satisfy you in that particular also."

He then disclosed all the facts which we have previously mentioned, and in order to satisfy his new master of his power of deception, proceeded to walk up and down the room as a blind man, and with such propriety, that no person, excepting one in the secret, could ever have detected the fraud.*

It is said, that the next morning his master said to him, "Seeing you have glorified God in revealing the knavery of

* In the Coronis appended to some old copies of Row's Church History, there is a long account of the pretended miracle. The detector is termed "Robert Colvill, Larde of Cleishe, who therefter wes killed at the Seige of Leithe." His popish wife "being in hard labour in chyld birth," set out from Fife for "Saint Allarit's Chapell," followed by her husband; who did not overtake her, and she got to Musselburgh before him. He, however, arrived in time to witness the miracle, and having inveigled the party cured into his hands, he concussed him into a disclosure of the deceit, as mentioned above. The man's statement, as recorded in the Coronis, is graphic, — "When I wes a young lad, I wes a herd, and keeped the Sisters of the Sheines' sheep, (in these dayes ther wes a nunrie in the Shenes besydes Edinburgh,) and in my wantonnes and pastime I vsed often to flype vp the lids of my eyes, and cast vp the whyte of my eyes, so that anie bodie wold haue trowed that I was blind, I vsing often to play this pavie, the nunnes, the Sisteris of the Sheines (so they were commonlie called,) did sometymes see me do it, and laucht at me. Then the sisteris send in word to Edinburgh, that their shepperd could play such a pavie. The kirkmen in Edinburgh hearing of such a thing, came out to the Sheines, and desired to see that sheppheard lad. I being broght, and playing this pavie before them, walking vp and down with my eye lids vp, and the whyte of my eye turned vp as if I had been blind. The kirkmen that convened to see me, advised the sisteris, the nunnes of the Sheines, to get another lad to keip the sheip, and to keepe me hid in one of their volts or cellars for some yeirs, ay, till they thocht meit to bring me out and make vse of me as they pleised." Accordingly, he was detained there for seven or eight years, when he was again inspected, and the worthy priests being satisfied with his performance, set him to begging as a blind man; and after the "bruit" of his blindness was sufficiently spread, they proceeded to get up the miracle at Loretto, with the assistance of Tommy, the holy Hermit "of Allareit."

the priests and nuns, you must do something more yet." "Sir," replied he, "since I have revealed this secret to you, and have taken you for my master, I shall do any thing you desire me." "Then," said his master, "this you must do, and I shall stand by you with my sword in my hand. Go with me to the cross, and in few words, after you have cried O yes! thrice, tell the people you were never blind; but that you were hired by the priests, to feign yourself to be such, and that there was no miracle wrought upon you yesterday. Tell them, therefore, to believe no longer in these blind guides, but take directly to the true religion; and when you have thus spoken, we shall quickly run down the close opposite to the Cross, where my servant will be waiting with two horses in the Cowgate, and if we were once mounted, I defy all the kirk men in Edinburgh to overtake us before we get to Fife." The man undertook to do as desired, and he and the master went to the Cross about eight in the morning, where, after he had cried, "O yes!" thrice, the people who had seen him the day before at Saint Allarit's Chapel, came running to learn what he had to say, and heard him repeat what he had been taught by his master. As soon as he had made an end, his master and he immediately took horse, and went directly towards Queensferry, so that before the priests and the supporters had notice of it, their exposers were gone.

This detection ultimately led to the conversion of one of the most able divines of the period from the errors of popery. The Editor alludes to the Rev. John Row, who is said to have been the first person who introduced the Hebrew language into Scotland. He was born near Stirling, and having been

educated at the grammar school there, went to the University of Saint Andrews, where he became Master of Arts, having previously studied philosophy and the civil and common law; after which he became a pleader in the diocesan court. But his inclination leading him to foreign countries, he visited Rome, where, having attracted the favourable notice of the pope, he, in 1556, was by him made agent for the Church of Scotland at the Court of Rome, and soon after, was graduated at Padua, "Doctor utriusque juris." During his stay at Rome, he was seized with so violent a fit of illness, that his physicians judged the air of his own country essential to his recovery. The pope hearing of the Reformation in Scotland, assented to the recommendation of the medical gentlemen, and Row, as pope's legate, and armed with ample authority, landed at Eyemouth on the 29th September, 1558.*

It so happened, that Mr Row, as the spiritual adviser of the lady, was a visiter at the house of the gentleman who had detected the Loretto imposture. A few days after the events just recorded, the legate made his appearance as usual. After some little time, a conversation ensued betwen him and the master of the house upon the subject of the Catholic religion, which was supported by the one, and attacked by the other. At last Row was asked if he thought that the pope, or the priest through him, could work a miracle. "Certainly," was the reply; and the recent miraculous restoration of sight at Loretto was triumphantly referred to. The gentleman told him, smilingly, that he had committed a great

* Scott's Lives of the Protestant Reformers of Scotland. Edin. 1810. Royal 8vo. P. 158.

mistake in founding on that instance as establishing his proposition ; and then, after explaining the real facts, he called in the actor, who went through the whole performances again in his presence. Row was perfectly confounded with this disclosure. He returned home, and not very long afterwards, became as zealous in his support of the new doctrines, as he had previously been in his opposition to them.

The story of Row's conversion from popery is undoubtedly true ; but the cause here assigned is, perhaps, not quite so certain. The family tradition unquestionably was, that the detected imposture of the shepherd boy at the Sheens materially contributed to it. This is proved, not only by the "Coronis," but by the following passages from the Analecta of the Rev. Robert Wodrow, a work which, to the disgrace of all the Scotish Literary Clubs, has been allowed hitherto to remain in manuscript : —

"July 8, (1701.) This day," says Wodrow, "Mr John Kennedy * told me, that he had that followed anent Mr Row, his conversion from popery, from Mrs Buy, the minister's wife in North Leith, one of Mr Row's great-grandchildren. That Mr Row was sent from Rome by the pope to Scotland, to strengthen the hands of the Roman clergy, then staggering by the begun Reformation. That there was a herd in Lothian that had a way of turning up the white of his eye, and continouing it soe as long as he pleased, of which none but he and his sister knew. Both of them were sent for, and taken into a convent, a monastery at Edinburgh ; and after a year or thereby, the young man was sent, in form of a beggar, with one to lead him through the town and country, till he

* The name is in short hand.

was knouen of many, and all took him to be treuly blind. After this he came home, and the clergy resolved to retrive their reputation by working a miracle on him. He was taken into a public place, where, after a great many insignificant ceremonies, at the time appointed, he turned doun his eyes, and satisfied the onlookers that he was healed, and saw perfectly weel. A Protestant gentleman, (Ormistoun,) ane onlooker, found a way to get him home with him to his lodgings a little after; and Mr Row was of that gentleman's acquaintance, and was that night supping with him. Before supper he took the man into a private room, and drawing his sword, threatened to kill him, if he told not all the truth as to that pretended miracle, on which he told him the above written account. At supper he fell a speaking with Mr Row on miracles ceasing. He, Mr Row, urged the late case of the blind person, whereon he brought him in, and the young man declared the truth befor them all. Mr Row was but then neu borne, and received such a conviction from that discovery, as made him renounce Popery, and turn Protestant."*

Subsequently, Wodrow got some farther information on the subject. In the third volume of the Analecta, he adds,†—"To the story, vol. i., of the cure of the boy that was pretended to be blind, I find the people have a story of a countryman who came near, and doubted if he did see, as he pretended, and asked him what collour his bonnet was of. The boy answered it was bleu. Presently the countryman said, If you wer born blind, you would not know the difference between black and bleu. I find some say, the gentleman that took the boy home with him to his house, and

* Analecta, vol. i. p. 59-60. † Vol. iii. p. 253.

invited Mr Row, was one Meldrum in Fife; but it seems more probable it was Ormistoun."

Probably the details of this imposture have been somewhat coloured; but there does not appear any reason to question their general accuracy. Besides the evidence afforded by the Coronis, there is the family tradition preserved by Wodrow, which is the more important, as it was derived from the granddaughter of the party converted. Indeed, it seems to the Editor to be as well, if not better, vouched than many historical and biographical facts that have been received without question.

Some doubt exists, however, as to the identity of the person who detected the imposition. He is, in the article in Ruddiman's Weekly Magazine, June 4, 1772,*—which appears to have been chiefly derived from the Coronis, — throughout styled "Squire Meldrum." That he was not the hero described by Sir David Lyndsay, is established by the fact, that the exposer of the pretended miracle was a married man, whose anxiety for his wife — or at least his gold — brought him to Loretto; whereas the Squire, whose chivalrous feats have been recorded by the Lion King, remained, until the close of his life, in a state of single blessedness, — his affections having been early blighted by the abduction of his ladie love, — the mother of his natural children, — and her marriage to one of the Keir family.† Now, if he never took

* Scott, in his Lives of the Reformers, p. 156, seems to have contented himself with referring to this article, as the authority for his version of the story just mentioned.

† See Chalmers' edition of Sir David Lyndsay, vol. iii. p. 242, and Pitscottie's History of Scotland, vol. 2, p. 305. Edin. 1814. 8vo. The gentleman who married Squire Meldrum's mistress, is declared by Pitscottie to have been Louis Stirling, uncle of

unto himself a wife, it is plain, that he could have none to follow to Loretto.*

The "Squire" of Sir David Lyndsay was proprietor of the estate of Cliesh, then in Fifeshire, and now in the small county of Kinross, of which Cleish is one of the four parishes. This, it is presumed, is the same estate that is entered in the roll of the heritors, made up in 1517, as Cliesh-Meldrum, in contradistinction to Cliesh-Allardice. Each estate is valued at £2.† He also possessed the lands of Binns. This does

the then Laird of Keir. The account of the abduction is so well told by the historian, that we may be forgiven for inserting it.

"In this meane tyme, thair was ane gentleman in Edinburgh, named Williame Meldrum, Laird of Bines, who had ane fair ladie with him, called the ladie Glengeis, who was ane dochter to Mr Richard Lawsone, Proveist of Edinburgh, the quhilk ladie had borne tua bairnes to the said laird, and (he) intendit to marie her if he might purchase the Pope's licence, becaus they were sib. Notwithstanding, ane gentleman, called Lues Stirling, invyed the love and marriage betuixt thir tuo personages, thinkand to haue the gentlewoman in marriage to himselff, because he knew the Laird of Bines micht not haue her richtlie be the Pope's lawis. Thairfoir he solisted his brother's sone, Laird of Keir, with ane certain companie of armed men, to set vpoun the Laird of Bines, to tak his ladie from him be way of deid; and to that effect followed him betuixt Leith and Edinburgh, and set on him beneath the Rid Chappell with fyftie armed men, and he againe defendit himself with fyve in number, and fought with him, and slew the Laird of Keires principall servand, and hurt the Laird of Keir to the perrill of deid, and tuentie-sax of his men hurt and slaine. Bot this William Meldrum of Bines was evill martyred, for his hochis war cutted, and the knoppis of his elbowis war strikin aff, and was strikin throw the bodie, so thair was no signe of lyff in him. Yitt, be the mightie power of God, he eschapped the death, and leived fyftie yeires thairefter."—Vol. ii. p. 305, 306.

* In the history of the parish of Inveresk, contained in the new edition of the Statistical Account of Scotland, the author has inadvertently stated, that according "to Keith," (280,) Loretto "was connected with the Nunnery of Sciennes in the south wing of Edinburgh," 272. Now, there is not the slightest authority for any such assertion. Keith, the authority referred to, is silent on the subject. He gives a meagre notice of the convent, but that is all.

† Sibbald's Fife and Kinross, edited by Dr George Campbell, and Dr Laurence Adamson, ministers of Cupar Fife, where it was published in 1803. 8vo. P. 205.

not appear to have been the property situated in the county of Linlithgow, now belonging to the family of Dalyiell; but the lands, or "Temple" lands of Binn or Binns, which are also now in the county of Kinross, though at that time in Fife, and are presently the property of Admiral Adam, of Blair-Adam. The former portion of his estate, the "Squire" sold to Robert Colville, as before mentioned, a zealous Protestant; and it is not improbable, that as Laird of Cliesh-Meldrum, it was he who stood forward so boldly in favour of Protestantism. This supposition is strengthened by the fact, that in the MS. of the Coronis belonging to the Faculty of Advocates, which is not much older than the middle of the seventeenth century, the name originally stood Meldrum; but was afterwards partially obliterated, and Robert Colville substituted. M'Crie, in his Life of Knox, apparently had no doubt, as he takes it for granted, that Colville was the party meant.

Wodrow advocates the cause of Cockburn of Ormiston; but as, in his Analecta, he has not stated why he proposes to make him the hero of the tale, in the absence of any thing like evidence, it would be unjust to displace the ancestor of the Lords Colville of Ochiltree.

If farther testimony be requisite, than that previously adduced in regard to the claim of the Setons, as patrons of the Convent of Sciennes, it will be found in the preface to a work recently put into our hands, purporting to be printed "at Douay in Flanders, 1681;" but which, we

suspect, was, nevertheless, printed in Edinburgh, entitled, "An Answer to Monsieur de Rodons Funeral of the Mass, by N. N." The preface is addressed to the "Honourable Sir John Seton of Garleton, son to Lord George, late Earl of Winton," and contains some interesting particulars about the Seton family. For example, there is a curious notice relative to Lady Jean Hepburn, wife of George Lord Seton, corroboratory of what is stated in the Chronicle of the family, previously referred to, — mentioning how her ladyship had embellished the College Church of Seton. The piety of her husband is also recorded. The "lady gave compleat sutes of all the colours of the church, for advent, lent, martyrs, confessors, virgins; for all the solemn feasts of the year, of purple and crimson velvet, richly flower'd with gold, white damask, &c., not forgetting a sute of black vestiments for the dead, with other fine chasabels. Also a great silver cross, a silver Eucharist Ciborium, or remonstrance for the B. Sacrament, with a fair chalice silver and gilt, all for the majesty and decorement of the altar."

The writer then remarks, that some may think he might have done better in describing the courage of a governor of "Berwick, of the house of Seton," who, in cold blood, chose rather to see his son violently put to death, than to fail in his trust to his country; but that his aim was to shew what faithful servants of the Church the members of the family had ever been. He then proceeds in this strain, —

"O change of times and manners! Where is he or she in Scotland now a dayes, who make it their study to imitate those forementioned noble persons? What a loss is the want of such for the house of God! How many poor fami-

lies, monasteries, churches, and altars, mourned at the death, especially of that pious lady?

"If the Monastery of Seins in Burro-mure,* nigh Edinburgh, were standing, it would tell you 'twas hither she retired herself after the decease of her lord, to attend in solitude with more freedom to God. I am now defac'd, she is dead, who having chiefly founded me; while she lived, conserved me, and decored me."

Of the nunnery but an unpicturesque fragment remains, which has been covered in, and now serves as a shelter for the sheep that are pastured in the small park in the middle of which it is situated. The field in which the ruin stands was, about sixty or seventy years ago, the subject of a tedious law-suit between Johnston of Westerhall and Dick of Grange, the expenses of which, it is said, were treble the amount of the subject in dispute. The Laird of Grange was ultimately the victor, and the site of the nunnery and ground around it, is now in possession of his heir of line, Sir Thomas Dick Lauder of Fountainhall, Bart.

On the east of the remains of the nunnery is the mansion-house of Sciennes Hill, which, with the garden and adjoining park, belongs to John Murray, Esq. accountant, Edinburgh. This seems to have been part of the ground belonging to the

* There is in the Library of the Faculty of Advocates, a very fine copy of the "Psalterium Davidicum, cum aliquod canticis ecclesiasticis. Litanie. Hymni ecclesiastici." Printed at Paris, "apud Magdalenam Boursette, viduam spectabilis viri Francisci Regnault, via Jacobea, sub signo elephantis commmorān. M D liij." 8vo. On the fly leaf is the following inscription: — "This buk Ptenis to sister marione crafurde in the place of the Senis besyde edinburgh." It is in excellent condition, and bears evident marks of the attentive perusal of the owner, as there occur throughout numerous marginal addenda in her very neat handwriting.

Chapel of Saint John; and the remains of an ancient building, which, from its situation, was undoubtedly a portion of the old edifice, forms part of the modern garden wall.* A stream, — small, but pellucid, — after passing through the lands of Sir Thomas Dick Lauder, where it is covered up, flows through Mr Murray's park, close to the southern wall, and, according to tradition, supplied the nunnery with very admirable water. The eastern boundary of Sciennes Hill is a narrow slip of land, now used as a place of interment by the Jews; but whether it ever formed any part of the domains of the ladies of Sciennes, is uncertain. In a recent work, entitled, "Playing about,"† the author, Mr Benson Hill, who has favoured the world with certain odd sketches of Edinburgh society and manners, has been pleased to inform us, that "Sams? presented me to Mr Daniel Lizars, whose country house was called, 'the Sheenies,' a corruption; it was built on a part of a site once occupied by a convent 'to our lady of Sienna.' The Jews' burying ground fills the rest of this once papistical locality."‡ Who may have been Mr Hill's informant, we know not; but it is remarkable, that in these few lines, the only thing that approaches to truth, is the fact, that the gentleman, to whom he was introduced, was at one time the occupant or tenant of Sciennes Hill, which was, however, never at any time called "the Sheenies."

The northern approach to Mr Murray's house, and to the ruin of the nunnery, is through a street which is called

* In a previous part of these observations, (p. xviii.) it was inaccurately stated, that no vestige of the chapel remained. The Editor was not then aware, that any portion still existed, and he was not undeceived, until Mr Murray explained, that a very small fragment had been converted into part of the garden wall.

† London. 2 vols. 1840. Crown 8vo.

‡ Page 58.

Sciennes Street, consisting, on the east side, of several small houses, none of which appear to be very old. On the west side the street is irregular, and broken in one place by two somewhat aristocratic buildings, with plots of ground in front, and in another place, near the southern end, by a small square, the northern part of which is ancient. The houses on the east side are understood to hold feu of the Incorporation of Tailors. The lordship of the whole lands of Sciennes formerly belonged to the city of Edinburgh; but some time since, when the city freehold qualifications were disposed of, the superiority of Sciennes was acquired by Alexander Dalziel, Esquire.

There is a portrait of Saint Catharine in some of the copies of her Devout Epistles, published at Venice, by Aldus Manutius, 1500, folio, from which, probably, the very indifferent print in Butler was taken. Renouard, in his account of the Aldine press, mentions, that the leaf containing the portraiture of the saint is generally defective. Her real head was to be seen in the Church of Saint Dominic in Sienna, in the time of Sir Andrew Balfour,* and probably may be seen there still.

* Letters. Edin. 1700. 12mo. P. 114. He says, — "In the Church of Saint Dominic, amongst other relicts, is preserved the head of Saint Catharine of Sienna." In another part of his amusing work, Sir Andrew mentions having seen at Bolognia, the entire body of Saint Catharine of Bolognia, — "In the Church of Corpus Christi, may be seen the entire body of Saint Katharine of Vigri, a religious woman of the order of Saint Clare, that died at Bolognia, in the year 1463. She sits in a chair, with a religious habit. The skin of her face seems to be bent and streacht; her eyes open; her hands and feet bare. In one hand she holds a crucifix, the other is placed upon a pillow. They use in the presence of a great deal of companie, to paire her nails every month, and to cut her hair once a-year, after they are grown."— P. 207.

As Wolfius* has preserved, in his very curious work, the representation of a nun of the order of Saint Catharine of Sienna, which gives a very fair idea of the costume of these ladies, an accurate copy, made by Mr Leith, will be found opposite to these prefatory remarks.

In concluding, the Editor has to return his best thanks to C. K. Sharpe, Esq. for his transcript of the "Constitutiones," and for the engraving of the view of the nunnery, which embellishes the title, — to the Curators of the Library of the University of Edinburgh, for their obliging use of the original MS., — and to the Lord Provost and Magistrates, for their kind permission to examine such of the early titles of the lands of Sciennes as are preserved in the city Charter Room.

* Wolfii Lectiones Memorabiles et Reconditæ. Lauingæ. 1600. 2 Tom. Folio.



INCIPIT LIBER

CONSTITUTIONUM SORORUM

ORDINIS

FRATRUM PREDICATORUM.

Dominica ij^a^ poſt octavam Epiphanie. Secundum Matheum.

In illo tempore, cum deſcendiſſet Ieſus de monte; ſecute ſunt eum turbe multe. Et ecce leproſus veniens, adorabat eum, dicens, Domine, ſi vis, potes me mundare. Et extendens Ieſus manum, tetigit eum, dicens, Volo mundare. Tu autem, Domine miſerere noſtri.

Dominica iij^a^. Secundum Matheum.

In illo tempore, aſcendente Ieſu in naviculam, ſecuti ſunt eum diſcipuli ejus. Et ecce motus magnus factus eſt in mari; ita ut navicula operiretur fluctibus. Ipſe vero dormiebat. Tu autem, &c.

Dominica iiij^a^. Secundum Matheum.

In illo tempore, dixit Ieſus diſcipulis ſuis parabolam hanc. Simile factum eſt regnum celorum homini, qui ſeminavit bonum ſemen in agro ſuo. Cum autem dormirent homines, venit inimicus ejus; et ſuperſeminavit zizania in medio tritici et abijt. Tu autem, &c.

Dominica in Septuageſima. Secundum Matheum.

In illo tempore, dixit Ieſus diſcipulis ſuis parabolam hanc. Simile est regnum celorum homini patrifamilias, qui exijt primo mane conducere operarios in vineam ſuam. Conuentione autem facta cum operariis ex denario diurno, miſit eos in vineam ſuam. Tu autem, &c.

Dominica in Sexagesima. Secundum Lucam.

In illo tempore, cum turba plurima conveniret, et de ciuitatibus properarent ad Iesum; dixit per similitudinem. Exijt qui seminat, seminare semen suam: et dum seminat aliud cecidit secus viam et conculcatum est, et volucres celi comederunt illud. Tu autem, &c.

Dominica in Quinquagesima. Secundum Lucam.

In illo tempore, assumpsit Iesus duodecim discipulos suos; et ait illis. Ecce ascendimus Hierosolimam; et consummabuntur omnia que scripta sunt per prophetas de filio hominis. Tradetur enim gentibus et illudetur, et flagellabitur, et conspuetur. Tu autem, &c.

Dominica prima in Quadragesima. Secundum Matheum.

In illo tempore, ductus est Iesus in desertum a spiritu, ut temptaretur a diabolo. Et cum ieiunasset quadraginta diebus et quadraginta noctibus, postea esurijt. Et accedens, temptator, dixit ei, Si filius dei es, dic ut lapides isti panes fiant. Tu autem, &c.

Dominica ij[a] in Quadragesima. Secundum Matheum.

In illo tempore, egressus Iesus secessit in partes Tyri et Sydonis. Et ecce mulier Chananea, a finibus illis egressa, clamauit, dicens ei, Miserere mei domine fili David: filia mea malè a demonio vexatur. Tu autem, &c.

Dominica iij[a]. Secundum Lucam.

In illo tempore, erat Iesus eiciens demonium, et illud erat mutum. Et cum eiecisset demonium, locutus est mutus, et admirate sunt turbe. Quidam autem ex eis dixerunt, in Beelzebub principe demoniorum ejicit demonia. Tu autem, &c.

Dominica iiij[a]. Secundum Johannem.

In illo tempore, abijt Iesus trans mare Galilee, quod est Tyberiadis, et sequebatur eum multitudo magna, quia videbant signa que faciebat super hijs qui infirmabantur. Subijt ergo in montem Iesus. Tu autem, &c.

Dominica in Paſſione. Secundum Johannem.

In illo tempore, dicebat Ieſus turbis Judeorum et principibus ſacerdotum, Quis ex vobis arguet me de peccato? Si veritatem dico, quare non creditis michi? Qui ex Deo eſt, verba Dei audit. Tu autem, &c.

Feria quinta in cena Domini. Secundum Johannem.

Ante diem feſtum Paſche, ſciens Ieſus quia venit eius hora ut tranſeat ex hoc mundo ad Patrem: cum dilexiſſet ſuos qui erant in mundo, in finem dilexit eos. Et cena facta cum diabolus iam miſiſſet in cor ut traderet eum Iudas Symonis Scariothis; ſciens quia omnia dedit ei Pater in manus, et que a deo exiuit, et ad deum vadit, ſurgit a cena, et ponit veſtimenta ſua. Tu autem, &c.

Sabbato ſancto Paſche. Secundum Matheum.

Vespere autem ſabbati que luceſſit in prima ſabbati; venit Maria Magdalene et altera Maria videre ſepulchrum. Et ecce tremotus factus eſt magnus. Angelus enim Domini deſcendit de celo; et accedens, reuoluit lapidem et ſedebat ſuper eum. Tu autem, &c.

In die ſancto Paſche. Secundum Marcum.

In illo tempore, Maria Magdalene, et Maria Iacobi, et Salome, emerunt aromata, ut venientes ungerent Ieſum. Et valde mane una ſabbatorum veniunt ad monumentum, orto jam sole. Tu autem, &c.

Feria ij[a]. Secundum Lucam.

In illo tempore, duo ex diſcipulis Iesu ibant ipſa die in caſtellum, quod erat in ſpatio ſtadiorum ſexaginta a Ieroſolima, nomine Emaus. Et ipſi loquebantur ad invicem de hijs omnibus que acciderant. Tu autem, &c.

Feria iij[a]. Secundum Lucam.

Illo tempore, ſtetit Ieſus in medio diſcipulorum ſuorum, et dixit eis, Pax vobis. Ego ſum, nolite timere. Conturbati vero, et conterriti,

existimabant se spiritum videre. Et dixit eis; Quid turbati estis et cogitaciones ascendunt in corda vestra? Tu autem, &c.

Feria iiij[a]. Secundum Johannem.

In illo tempore, manifestavit se Iesus discipulis suis, ad mare Tyberiadis: manifestavit autem sic. Erant simul Symon Petrus et Thomas qui dicitur Didimus, et Nathanael qui erat a Chana Galilee, et filii Zebedei, et alii ex discipulis eius duo. Tu autem, &c.

Feria v[a]. Secundum Johannem.

In illo tempore, Maria stabat ad monumentum foris plorans. Dum ergo fleret, inclinauit se et prospexit in monumentum, et vidit duos angelos in albis sedentes, vnum ad capud et vnum ad pedes, ubi positum fuerat corpus Iesu. Tu autem, &c.

Feria vj[a]. Secundum Matheum.

In illo tempore, vndecim discipuli abierunt in Galileam, in montem vbi constituerat illis Iesus. Et videntes eum adorauerunt. Quidam autem dubitauerunt. Et accedens Iesus locutus est eis dicens. Data est michi omnis potestas, in celo et in terra. Tu autem, &c.

Sabbato. Secundum Johannem.

In illo tempore, una sabbati Marie Magdalene venit mane cum adhuc tenebre essent ad monumentum; et vidit lapidem sublatum a monumento. Tu autem, &c.

Dominica in octava Pasche. Secundum Johannem.

Illo tempore, cum esset sero die illo vna sabbatorum, et fores essent clause, vbi discipuli congregati propter metum Iudeorum: venit Iesus et stetit in medio et dicit eis. Pax vobis. Tu autem, &c.

Dominica prima post octavam Pasche. Secundum Johannem.

Dixit Iesus discipulis suis, Ego sum pastor bonus, bonus pastor animam suam dat pro ouibus suis. Mercenarius autem et qui non est pastor,

cuius non ſunt oues proprie, videt lupum venientem, et dimittit oues et fugit. Tu autem, &c.

Dominica ijª. post octavam Paſche. Secundum Johannem.

In illo tempore, dixit Ieſus diſcipulis ſuis. Modicum et jam non videbitis me, et iterum modicum et videbitis me; quia vado ad Patrem. Dixerunt ergo diſcipuli eius ad inuicem, Quid eſt hoc quod dicit nobis, modicum et non videbitis me, et iterum modicum, et videbitis me, quia vado ad Patrem. Tu autem, &c.

Dominica iijª. Secundum Johannem.

In illo tempore, dixit Ieſus diſcipulis ſuis, Vado ad eum qui me miſit; et nemo ex vobis interrogat me, quo vadis. Sed quia hec locutus ſum vobis, triſticia impleuit cor ueſtrum. Sed ego veritatem dico vobis; expedit vobis ut ego vadam. Tu autem, &c.

Dominica iiijª. Secundum Johannem.

In illo tempore, dixit Ieſus diſcipulis ſuis, Amen, amen, dico vobis; ſi quid petieritis Patrem in nomine meo, dabit vobis. Vſque modo non petiſtis quicquam in nomine meo, petite et accipietis, ut gaudium veſtrum ſit plenum. Tu autem, &c.

In feſto Aſcencionis. Secundum Marcum.

In illo tempore, recumbentibus undecim diſcipulis apparuit illis Ieſus, et exprobrauit incredulitatem illorum, et duriciam cordis, quia hijs qui viderant eum reſurrexiſſe, non crediderunt. Et dixit eis, euntes in mundum vniuerſum, predicate Evangelium omni creature. Tu autem, &c.

Dominica infra octavam. Secundum Johannem.

In illo tempore, dixit Ieſus diſcipulis ſuis, cum venerit Paraclitus, quem ego mittam vobis a Patre, ſpiritum veritatis, qui a Patre procedit, ille teſtimonium perhibebit de me. Et vos perhibebitis, quia ab initio mecum eſtis. Tu autem, &c.

In vigilia Penthecoftes, fi Dominica fuerit. Secundum Johannem.

In illo tempore, dixit Iefus difcipulis fuis, fi diligitis me, mandata mea feruate. Et ego rogabo Patrem, et alium Paraclitum dabit vobis, ut maneat vobiscum in eternum, Spiritum ueritatis, quem mundus non poteft accipere; quia non vidit eum, nec fcit eum. Tu autem, &c.

In die Penthecoftes. Secundum Johannem.

Illo tempore, dixit Iefus difcipulis fuis, fi quis diligit me, fermonem meum seruabit, et Pater meus diliget eum, et ad eum veniemus, et manfionem apud eum faciemus. Qui non diligit me, fermones meos non feruat. Tu autem, &c.

Feria secunda. Secundum Johannem.

In illo tempore, dixit Iefus difcipulis fuis, fic Deus dilexit mundum, ut filium fuum vnigenitum daret, ut omnis qui credit in ipsum non pereat, fed habeat vitam eternam. Non enim mifit Deus filium fuum in mundum, ut iudicet mundum, fed ut faluetur mundus per ipfum. Tu autem, &c.

Feria tertia. Secundum Johannem.

In illo tempore, dixit Iefus difcipulis fuis. Amen, amen, dico uobis; qui [non] intrat per oftium in ouile ouium, fed afcendit aliunde, ille fur est et latro.

Illo tempore, dixit Iefus difcipulis fuis, parabolam hanc. Homo quidam erat diues, qui induebatur purpura et biffo, et epulatur quotidie fplendide. Et erat quidam mendicus nomine Lazarus, qui jacebat ad ianuam eius vlceribus plenus, cupiens faturari de micis que cadebant de menfa diuitis, et nemo illi dabat. Tu autem, &c.

Dominica ij[a]. post feftum Trinitatis. Secundum Lucam.

In illo tempore, dixit Iefus difcipulis fimilitudinem hanc. Homo quidam fecit cenam magnam, et vocauit multos. Et mifit feruum fuum

hora cene dicere inuitatis ut uenirent; quia iam parata ſunt omnia. Et ceperunt ſimul omnes excuſare. Tu autem, &c.

Dominica iij[a]. Secundum Lucam.

In illo tempore, erant appropinquantes ad Ieſum publicani et peccatores, ut audirent illum. Et murmurabant Phariſei et Scribe, dicentes, quia hic peccatores recipit, et manducat cum illis. Tu autem, &c.

Dominica iiij[a]. Secundum Lucam.

Illo tempore, dixit Ieſus diſcipulis ſuis: Eſtote miſericordes, ſicut et pater veſter miſericors eſt. Nolite iudicare, et non judicabimini. Nolite condempnare, et non condempnabimini. Dimitte, et dimittemini. Date, et dabitur vobis. Tu autem, &c.

Dominica quinta. Secundum Lucam.

In illo tempore, cum turbe irruerent ad Ieſum ut audirent verbum Dei, et ipſe ſtabat ſecus ſtagnum Genaſareth; et vidit duas naues ſtantes ſecus ſtagnum; piſcatores autem deſcenderant, et lauabant retia. Tu autem, &c.

Dominica vi[a]. Secundum Matheum.

Illo tempore, dixit Ieſus diſcipulis ſuis, Amen, dico vobis, nisi habundauerit iuſtitia veſtra pluſquam Scribarum et Phariſeorum, non intrabitis in regnum celorum. Audiſtis quia dictum eſt antiquis; non occides, qui autem occiderit, reus erit iudicio. Tu autem, &c.

Dominica ſeptima. Secundum Marcum.

In illo tempore, cum turba multa eſſet cum Iheſu, nec haberent quod manducarent; conuocatis diſcipulis, ait illis. Miſereor ſuper turbam; quia ecce iam triduo ſuſtinent me, nec habent quod manducent. Et ſi dimiſero eos ieiunos in domum ſuam, deficient in via. Tu autem, &c.

Dominica viij[a]. Secundum Matheum.

Illo tempore, dixit Ieſus diſcipulis ſuis, attendite a falſis prophetis,

qui veniunt ad vos in veſtimentis ouium, intrinſecus autem ſunt lupi rapaces. A fructibus eorum, cognoſcetis eos. Tu autem, &c.

Dominica nona. Secundum Lucam.

In illo tempore, dixit Ieſus diſcipulis ſuis parabolam hanc. Homo quidam erat diues, qui habebat vilicum, quia hic diffamatus eſt apud illum, quaſi diſſipaſſet bona illius. Tu autem, &c.

Dominica decima. Secundum Lucam.

Illo tempore, cum appropinquaret Iheſus Ieroſolymam, videns ciuitatem, fleuit ſuper illam, dicens, quia ſi cognouiſſes et tu, et quidem in hac die tua, que ad pacem tibi, nunc autem abſcondita ſunt ab oculis tuis. Tu autem, &c.

Dominica xj[a]. Secundum Lucam.

In illo tempore, dixit Ieſus ad quoſdam, qui in ſe confidebant tanquam juſti, et aſpernabantur ceteros, parabolam iſtam. Duo homines aſcenderunt in templum, ut orarent; vnus Phariſeus et alter Publicanus. Tu autem, &c.

Dominica xij[a]. Secundum Marcum.

Illo tempore, exiens Iheſus de finibus Tyri, venit per Sydonem ad mare Galilee inter medios fines Decapoleos. Et adducunt ei ſurdum et mutum, et deprecabuntur eum ut imponat illi manum. Tu autem, &c.

Dominica xiij[a]. Secundum Lucam.

In illo tempore, dixit Ieſus Diſcipulis ſuis, beati oculi, qui vident que vos videtis. Dico enim vobis, quod multi reges et prophete voluerunt videre, que vos videtis et non viderunt; et audire que auditis, et non audierunt. Et ecce quidam Legis peritus ſurrexit temptans eum, et dicens. Tu autem, &c.

Dominica xiiij[a]. Secundum Lucam.

In illo tempore, cum iret Ieſus in Ieroſolymam, tranſibat per

mediam Samariam, et Galileam. Et dum ingrediretur quoddam caſtellum, occurrerunt ei decem viri leproſi, qui ſteterunt a longè, et leuauerunt vocem, dicentes, Iheſu preceptor, miſerere noſtri. Tu autem, &c.

Dominica xv^a. Secundum Matheum.

In illo tempore, dixit Ieſus Diſcipulis ſuis, Nemo poteſt duobus dominis ſeruire. Aut enim vnum odio habebit, et alterum diliget: aut vnum ſuſtinebit et alterum contempnet. Non poteſtis Deo ſeruire et mammone. Tu autem, &c.

Dominica xvj^a. Secundum Lucam.

In illo tempore, ibat Iheſus in ciuitate que vocatur Naym, et ibant cum illo Diſcipuli eius et turba copioſa. Cum autem appropinquaret porte ciuitatis, ecce defunctus efferebatur filius vnicus matris ſue. Et hec vidua erat; et turba ciuitatis multa cum illa. Tu autem, &c.

Dominica xvij^a. Secundum Lucam.

In illo tempore, cum intraret Iheſus in domum cuiusdam principis Phariſeorum ſabbato manducare panem, et ipſi obſeruabant eum. Et ecce homo quidam hydropicus erat ante illum. Et reſpondens, Iheſus dixit, ad Legiſperitos et Phariſeos, ſi licet ſabbato curare. Tu autem, &c.

Dominica xviij^a. Secundum Matheum.

In illo tempore, Phariſei audientes quod ſilentium impoſuiſſet Iheſus Saduſeis, conuenerunt in vnum. Et interrogauit eum vnus ex eis legiſdoctor, temptans eum: Magister, quid est mandatum magnum in lege? Ait illi Ieſus, Diliges Dominum Deum tuum ex toto corde tuo, et in toto anima tua, et in tota mente tua. Hoc eſt maximum et primum mandatum. Tu autem, &c.

Dominica xix^a. Secundum Matheum.

In illo tempore, Aſcendens Iheſus in nauiculam tranſfretauit, et venit in ciuitatem ſuam Et ecce offerebatur ei paraliticum iacentem in

lecto. Et videns Ihesus fidem illorum; dixit paralitico, confide fili; remittuntur tibi peccata tua. Tu autem, &c.

Dominica xx[a]. Secundum Matheum.

In illo tempore, dicebat Ihesus turbis, parabolam hanc. Simile factum est regnum celorum, homini regi, qui fecit nuptias filio suo. Et misit seruos suos vocare inuitatos ad nuptias, et nolebant venire. Tu autem, &c.

Dominica xxi[a]. Secundum Johannem.

In illo tempore, erat quidam regulus, cuius filius infirmabatur Capharnaum. Hic cum audisset quia Ihesus adueniret a Iudea in Galileam; abijt ad eum et rogabat eum, ut descenderet et sanaret filium ejus: incipiebat enim mori. Tu autem, &c.

Dominica xxij[a]. Secundum Matheum.

In illo tempore, dixit Iesus discipulis suis, simile est regnum celorum homini regi, qui voluit rationem ponere cum seruis suis. Et cum cepisset rationem ponere, oblatus est ei vnus, qui debebat decem millia talenta. Tu autem, &c.

Dominica xxiij[a]. Secundum Matheum.

In illo tempore, abeuntes Pharisei, consilium inierunt ut caperent Iesum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes, Magister, scimus quia verax es, et viam Dei in veritate doces, et non est tibi cura de aliquo: non enim respicis personam hominum. Tu autem, &c.

Dominica xxiiij[a]. Secundum Matheum.

In illo tempore, loquente Ihesus ad turbas, ecce princeps vnus accessit, et adorabat eum, dicens, Domine, filia mea defuncta est; sed veni, impone manum tuam super eam, et viuet. Et surgens Ihesus sequebatur eum, et discipuli eius. Tu autem, &c.

Dominica xxv[a]. Secundum Johannem.

In illo tempore, cum sublevasset Ihesus oculos, et vidisset quia mul-

titudo maxima venit ad eum, dixit ad Philippum: Vnde ememus panes ut manducent hi? Hoc autem dicebat temptans eum: ipſe enim ſciebat; quid eſſet facturus. Tu autem, &c.

In aniuerſario dedicationis ecleſie. Secundum Lucam.

In illo tempore, ingreſſus Iheſus perambulabat Hierico. Et ecce vir nomine Zacheus; et hic erat princeps publicanorum, et ipſe diues. Et querebat videre Ieſum, quis eſſet; et non poterat præ turba; quia ſtatura puſillus erat. Tu autem, &c.

In vigilia Sanɛti Andree, ſi dominica fuerit. Secundum Johannem.

In illo tempore, stabat Iohannes et ex diſcipulis ejus duo. Et reſpiciens Ieſum ambulantem, dixit, Ecce Agnus Dei. Et audierunt eum duo diſcipuli loquentem, et ſecuti ſunt Ieſum. Tu autem, &c.

In die Sanɛti Andree. Secundum Matheum.

In illo tempore, ambulans Ieſus iuxta mare Galilee; vidit duos fratres, Symonem qui vocat Petrus, et Andream fratrem eius, mittentes rhete in mare. Erant enim piſcatores; et ait illis, venite poſt me, et [faciam] vos fieri piſcatores hominum. Tu autem, &c.

Sancte Barbare, virginis et martyris, Evangelium.

Simile eſt regnum celorum theſauro.

Sanɛti Nicholai epiſcopi et confeſſoris, Evangelium.

Sint veſtri lumbi.

In feſto conceptionis beate Marie, Evangelium.

Liber generationis Iheſu Chriſti.

Sanɛte Lucie, virginis et martyris, Evangelium.

Simile eſt regnum celorum theſauro.

Sanͨti Thome. Secundum Johannem.

In illo tempore, Thomas vnus ex duodecim qui dicitur Didimus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alii discipuli: Vidimus Dominum. Ille autem dixit illis, nisi videro in manibus eius fixuram clauorum, et mittam digitum meum in locum clauorum, et mittam manum meam in latus eius, non credam. Tu autem, &c.

Sancti Stephani, prothomartyris. Secundum Matheum.

In illo tempore, dicebat Iesus turbis Iudeorum et principibus sacerdotum. Ecce ego mitto ad vos, prophetas, et sapientes, et scribas; et ex illis occidetis, et crucifigetis, et ex eis flagellabitis in synagogis vestris; et persequimini de ciuitate in ciuitatem. Tu autem, &c.

Sancti Johannis evangeliste. Secundum Johannem.

In illo tempore, dixit Iesus Petro. Sequere me. Conuersus Petrus, vidit illum discipulum quem diligebat Iesus sequentem; qui et recubuit in cena super pectus eius et dixit, Domine quis est qui tradet te. Tu autem, &c.

Sanctorum innocencium. Secundum Matheum.

In illo tempore, angelus Domini apparuit in somnis Ioseph, dicens; surge et accipe puerum, et matrem eius; et fuge in Egyptum, et esto ibi usque dum dicam tibi. Futurum est enim, ut Herodes querat puerum ad perdendum eum. Tu autem, &c.

Sancti Thome, episcopi et martyris, Euangelium.

Nisi granum.

Sancti Siluestri, papae, Euangelium.

Homo quidam peregre.

Sancti Anthonii, Euangelium.

Nemo accendit.

Sanctorum martyrum Fabiani et Sebaſtiani, Evangelium.

Deſcendens Iheſus de monte.

Sancte Agnetis, Evangelium.

Simile erit regnum celorum decem virginibus.

Sancti Vincentii, martyris, Evangelium.

Niſi granum.

In conuersione Sancti Pauli. Secundum Matheum.

Illo tempore, dixit Symon Petrus ad Iesum. Ecce nos relinquimus omnia, et ſecuti ſumus te: Quid ergo erit nobis? Jesus autem dixit illis. Amen, dico vobis, quod vos qui ſecuti eſtis me, in regeneratione, cum ſederit filius hominis in ſede majeſtatis ſue, ſedebitis, et vos super ſedes duodecim, iudicantes duodecim tribus Israel. Tu autem, &c.

In translacione Sancti Thome de Aquino. Evangelium.

Vos eſtis sal terre.

In feſta purificationis beate Marie. Secundum Lucam.

Poſtquam impleti ſunt dies purgationis Marie ſecundum legem Moyſi, tulerunt Iesum in Hieruſalem, vt ſiſterent eum Domino, ſicut scriptum eſt in lege Domini. Quia omne masculinum adaperiens vuluam, ſanctum Domino vocabitur. Tu autem, &c.

Sancti Blaſii, episcopi et martyris, Evangelium.

Nisi granum.

Sancte Dorothee virginis, Euangelium.

Simile est regnum celorum decem virginibus.

Sancte Agathe, Evangelium.

Simile eſt regnum celorum theſauro.

In cathedra Sancti Petri. Secundum Matheum.

In illo tempore, venit Ihefus in partes Cefaree Philippi; et interrogabat difcipulos fuos, dicens, Quem dicunt homines effe Filium hominis? At illi dixerunt. Alii Iohannem Baptiftam, alii autem Heliam, alii vero Hieremiam, aut unum ex prophetis. Tu autem, &c.

Sanƈti Mathie apoftoli. Secundum Matheum.

In illo tempore, refpondens Iefus dixit. Confiteor tibi, Pater, Domine celi et terre, quia abfcondifti hec a fapientibus et prudentibus; et reuelafti ea parvulis. Ita pater; quoniam fic fuit placitum ante te. Tu autem, &c.

Sanƈti Monani, Evangelium.

Sint lumbi.

Sanƈti Thome de Aquino, Evangelium.

Vos eftis fal terre.

Sanƈti Patricii epifcopi et confefforis, Evangelium.

Sint lumbi.

In fefto Sanƈti Jofephi. Secundum Matheum.

In illo tempore, cum effet defponfata mater Iefu Maria, Iofeph, antequam conuenirent, inuenta eft in vtero habens de Spiritu Sancto. Jofeph autem vir eius cum effet iuftus, et nollet eam traducere; voluit occulte dimittere eam. Tu autem, &c.

Sanƈti Cuthberti, Evangelium.

Vigilate.

Sanƈti Benediƈti, abbatis, Evangelium.

Nemo accendit.

Feſtum pietatis. Secundum Lucam.

In illo tempore, erant pater et mater Ieſu mirantes ſuper his que dicebantur de illo. Et benedixit illis Symeon; et dixit ad matrem eius Mariam. Tu autem, &c.

In annunciacione beate Marie. Secundum Lucam.

In illo tempore, miſſus eſt Angelus Gabriel a Deo in ciuitatem Galilee; cui nomine Nazareth ad virginem deſponſatam viro, cui nomen erat Ioſeph, de domo Dauid, et nomen Virginis, Maria. Et ingreſſus angelus ad eam dixit. Aue gratia plena: Dominus tecum: benedicta tu in mulieribus. Tu autem, &c.

Sanƈti Ambrosij Evangelium.

Vigilate.

Sanƈti Vincentij confeſſoris Evangelium.

Vos eſtis ſal terre.

Sanƈti Georgij martyris Evangelium.

Si quis vult.

Sanƈti Marci evangelii Evangelium.

Ego ſum vitis uera.

In feſto beati Petri martyris. Secundum Lucam.

Illo tempore, dixit Ieſus diſcipulis ſuis, ſi quis vult venire poſt me, abneget ſemeteipſum et tollat crucem ſuam quotidie et ſequatur me. Qui enim voluerit animam ſuam ſaluam facere; perdet illam. Tu autem, &c.

Sanƈtorum Philippi et Jacobi. Secundum Johannem.

In illo tempore, dixit Ieſus diſcipulis ſuis. Non turbetur cor veſtrum, creditis in deum; et in me credite. In domo patris mei, manſiones

multe sunt. Si quo minus dixissem vobis, quia vado parare vobis locum. Tu autem, &c.

Sancte Katherine de Senis. Secundum Matheum.

Illo tempore, dixit Iesus discipulis suis parabolam hanc. Simile est regnum celorum grano sinapis, quod accipiens homo seminauit in agro suo: quod minimum quidem est omnibus [seminibus ; cum autem creuerit, maius est omnibus] oleribus et [fit] arbor, ita ut volucres celi veniant ut inhabitent in ramis eius. Tu autem, &c.

In inuencione Sacre Crucis. Secundum Johannem.

In illo tempore, erat homo ex Phariseis, Nichodemus nomine, princeps Iudeorum. Hic venit Iesum nocte, et dixit ei, Rabbi : scimus quia a Deo venisti magister. Nemo enim potest hec signa facere que tu facis, nisi fuerit Deus cum eo. Tu autem, &c.

In festo corone Domini. Secundum Johannem.

In illo tempore, apprehendit Pylatus Iesum, et flagellauit. Et milites plectentes coronam de spinis, imposuerunt capiti eius ; et veste purpurea circumdederunt eum. Et veniebant ad eum, et dicebant, Aue Rex Iudeorum. Tu autem, &c.

Sancti Johannis ante portam. Secundum Johannem.

In illo tempore, dixit Iesus Petro, Sequere me. Conuersus Petrus vidit illum discipulum qui diligebat Iesus sequentem ; qui et recubuit in cena super pectus eius et dixit ; Domine quis est qui tradet te. Tu autem, &c.

In apparicione Sancti Michælis. Secundum Matheum.

In illo tempore, accesserunt discipuli ad Iesum dicentes. Quis putas maior est in regno celorum ? Et aduocans Iesu paruulum ; statuit eum in medio et dixit. Amen, dico vobis ; nisi conuersi fueritis et efficiamini sicut paruuli, non intrabitis in regnum celorum. Tu autem, &c.

Sancti Seruacij, Evangelium.

Vigilate.

In tranſlacione beati Dominici, Evangelium.

Vos eſtis ſal terre.

Sancti Eraſmi, Evangelium.

Qui vult venire.

Sancti Barnabe, Evangelium.

Hoc eſt preceptum.

Sanctorum Geruacij et Prothaſſii. Secundum Marcum.

In illo tempore, cum egrederetur Iheſus de templo, ait illi vnus ex diſcipulis ſuis. Magister, aſpice quales lapides, et quales structure! Et reſpondens Iheſus, ait illi. Vides has omnes magnas edificaciones? Tu autem, &c.

Decem milia martyrum, Evangelium.

Deſcendens Iheſus.

In vigilia Sancti Johannis Baptiſte ſi dominica fuerit.
Secundum Lucam.

Fuit in diebus Herodis regis Iudee, ſacerdos quidam nomine Zacharias, de vice Abia, et uxor illius de filiabus Aaron et nomine eius Elizabeth. Tu autem, &c.

In die Sancti Iohannis. Secundum Lucam.

In illo tempore, Helizabeth impletum eſt tempus pariendi, et peperit filium. Et audierunt vicini et cognati eius; quia magnificauit Dominus miſericordiam ſuam cum illa, et congratulabantur ei. Tu autem, &c.

Sanctorum Iohannis et Pauli, Evangelium.

Attendite a fermento.

In vigilia Petri et Pauli Apoſtolorum, ſi dominica fuerit. Secundum Johannem.

In illo tempore, dixit Symoni Petro Ieſus. Symon Iohannis diligis me plus his? Dixit ei: Etiam Domine, tu ſcis quia amo te. Dixit ei: Paſce agnos meos. Dixit ei iterum: Symon Iohannis diligis me? Tu autem, &c.

In die ſanctorum Petri et Pauli. Secundum Matheum.

In illo tempore, venit Iheſus in partes Ceſarie Philippi: et interrogabat diſcipulos ſuos, dicens. Quem dicunt homines eſſe filium hominis? At illi dixerunt. Alii Iohannem Baptiſtam, alii autem Heliam, alii vero Hieremiam, aut vnum ex prophetis. Tu autem, &c.

In commemoracione Sancti Pauli. Secundum Matheum.

In illo tempore, dixit Symon Petrus ad Ieſum. Ecce nos relinquimus omnia, et ſecuti ſumus te. Quid ergo erit nobis? Jesus autem dixit illis. Amen dico vobis, quod vos qui ſecuti eſtis me, in regeneratione, cum ſederit Filius hominis in ſede maieſtatis ſue, ſedibitis et vos ſuper ſedes duodecim, iudicantes duodecim tribus Israel. Tu autem, &c.

In feſto viſitacionis Virginis Marie. Secundum Lucam.

In illo tempore, exurgens Maria abijt in montana cum feſtinatione in ciuitate Iuda. Et intrauit in domum Zacharie, et salutauit Elizabeth. Et factum eſt, ut audivit ſalutationem Marie Elizabeth, exultauit infans in vtero eius. Tu autem, &c.

In octavam apoſtolorum ſicut in die. In diuiſione apoſtolorum. Secundum Lucam.

In illo tempore, conuocatis Ihesus duodecim apoſtolis, dedit illis virtu-

tem et poteſtatem ſuper omnia demonia, et ut languores curarent. Et miſit illos predicare regnum Dei, et ſanare infirmos. Tu autem, &c.

Sancte Margaret, virginis et martyris, Evangelium.

Simile eſt regnum celorum theſauro.

Sancte Marie Magdalene. Secundum Lucam.

In illo tempore, rogabat Iheſum quidam Phariſeus, ut manducaret cum illo. Et ingreſſus domum Phariſei, diſcubuit. Et ecce mulier, que erat in ciuitate, peccatrix, ut cognouit quod accubuiſſet in domo Phariſei, attulit alabaſtrum unguenti; et ſtans retro ſecus pedes eius, lachrimis cepit rigare pedes eius, et capillis capitis ſui tergebat. Tu autem, &c.

Sancti Jacobi Apoſtoli. Secundum Matheum.

In illo tempore, acceſſit ad Ieſum, mater filiorum Zebedei cum filiis ſuis, adorans et petens aliquid ab eo. Qui dixit ei: Quid vis? Ait illi: Dic ut ſedeant hi duo filij mei, unus ad dexteram tuam; et vnus ad ſiniſtram in regno tuo. Tu autem, &c.

Sancte Anne, Evangelium.

Simile eſt regnum celorum theſauro.

Ad vincula Sancti Petri ſicut in chat.

Venit Iheſus in partes.

In inuentione Sancti Stephani ſicut in al.

Ecce ego mitto ad.

In feſto Sancti Dominici confeſſoris. Secundum Matheum.

Illo tempore, dixit Jeſus diſcipulis ſuis. Vos eſtis ſal terre. Quod ſi ſal euanuerit, in quo ſalietur? Ad nichilum valet ultra, niſi ut mittatur foras, et conculcetur ab hominibus. Vos eſtis lux mundi. Tu autem, &c.

In die tranffiguracionis, et in fabbato.

Affumpfit Ihefus Petrum.

In vigilia Sanćti Laurentii fi dominica fuerit, Evangelium.

Qui vult venire.

In fefto Sanćti Laurentij.

Nisi.

Sanćti Hypoliti et Sociorum eius, Evangelium.

Attendite a fermento.

In vigilia affumpcionis fi dominica fuerit, Evangelium.

Loquente Ihefu ad turbas.

In die affumpcionis. Secundum Lucam.

Illo tempore, intrauit Iefus in quoddam caftellum; et mulier quedam Martha nomine, excepit illum in domam fuam, et huic erat foror, nomine Maria; que etiam fedens fecus pedes Domini, audiebat verbum illius. Tu autem, &c.

In octauam Sanćti Laurentii ficut in die Sanćti Bernardi, abbatis, Evangelium.

Nemo, accendit.

Sanćti Bartholomei, Evangelium.

Hoc eft preceptum.

Sanćti Ludouici confefforis, Evangelium.

Homo quidam nobilis.

Sanćti Auguftini, confefforis, Evangelium.

Sint lumbi.

In decollacione beati Johannis Baptiſte. Secundum Marcum.

In illo tempore miſit Herodes rex, et tenuit Iohannem, et vinxit eum in carcerem, propter Herodiadem uxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Iohannes Herodi: Non licet tibi habere uxorem fratris. Tu autem, &c.

Sancti Egidii, abbatis, Evangelium.

Nemo accendit.

In octauam Sancti Augustini, ſicut in die, in natiuitate virginis. Secundum Matheum.

Liber generationis Iheſu Chriſti filij Dauid, filij Abraham. Abraham genuit Iſaac. Iſaac autem genuit Iacob. Iacob autem genuit Iudam et fratres eius. Judas autem genuit Phares et Zaram de Thamar. Phares autem genuit Eſrom. Tu autem, &c.

In exaltacione Sancte Crucis. Secundum Johannem.

In illo tempore, dixit Iheſus turbis Iudeorum. Nunc iudicium eſt mundi: nunc princeps huius mundi eiicietur foras. Et ego ſi exaltatus fuero a terra, omnia traham ad me ipſum. Tu autem, &c.

In vigilia Sancti Mathei Apoſtoli, ſi dominica fuerit. Secundum Lucam.

In illo tempore, vidit Iheſus publicanum nomine Leui, ſedentem ad thelonium; et ait illi: Sequere me. Et relictis omnibus, ſurgens, ſecutus eſt eum. Et fecit ei conuiuium magnum Leui in domo ſua. Tu autem, &c.

In die Sancti Mathie. Secundum Matheum.

In illo tempore, cum tranſiret Ieſus, vidit hominem ſedentem in theloneo, Matheum nomine; et ait illi. Sequere me. Et surgens, ſecutus eſt eum. Tu autem, &c.

Sancti Mauricij et Sociorum eius, Evangelium.

Deſcendens Ieſus.

Sanctorum Cosme et Damia.

Videns Ihesus turbas.

Sancti Michaelis archangeli. Secundum Matheum.

Illo tempore, accesserunt discipuli ad Iesum dicentes: Quis putas, maior est in regno celorum? Et aduocans Iesus paruulum, statuit eum in medio et dixit, Amen dico vobis; nisi conuersi fueritis, et efficiamini sicut paruuli, non intrabitis in regnum celorum. Tu autem, &c.

Sancti Hieronimi presbeteri, Evangelium.

Nemo accendit.

Sancti Francisci, Evangelium.

Nemo accendit.

Sanctorum Dionisij sociorum.

Descendens Ihesus de.

Sancti Luce euangeliste. Secundum Lucam.

In illo tempore, designauit Dominus et alios septuaginta duos, et misit illos binos ante faciem suam in omnem ciuitatem, quo erat ipse venturus. Et dicebat illis: Messis quidem multa, operarii autem pauci. Tu autem, &c.

In festo vndecim milium Virginum, Evangelium.

Simile est regnum celorum decem virginum.

In vigilia apostolorum Symon et Iude, si dominica, Evangelium.

Ego sum vitis uera.

In die. Secundum Johannem.

In illo tempore, dixit Jesus discipulis suis. Hec mando vobis, ut diligatis inuicem. Si mundus vos odit; scitote quia me priorem vobis

odio habuit. Si de mundo fuiſſetis, mundus quod ſuum erat, diligeret. Tu autem, &c.

In vigilia omnium ſanctorum, ſi dominica fuerit, Evangelium.

Deſcendens Iheſus.

In die omnium ſanctorum, Evangelium.

Videns Iheſus turbas.

In die animarum, Evangelium.

Amen dico vobis quia venit hora.

Sancti Martini, Evangelium.

Sint lumbi.

Sancte Cecilie virginis et martyris, Evangelium.

Simile eſt regnum celorum decem virginibus.

Sancti Clementis, Evangelium.

Vigilate.

Sancte Katherine virginis, Evangelium.

Simile eſt regnum celorum theſauro.

In communione vnius uel plurimorum apostolorum, Evangelium.
Secundum Johannem.

In illo tempore, dixit Jeſus diſcipulis ſuis. Hoc est preceptum meum; ut diligatis inuicem ſicut dilexi uos. Maiorem hac dilectionem nemo habet, ut animam ſuam ponat quis pro amicis ſuis. Tu autem, &c.

Secundum Iohannem.

Illo tempore, dixit Jeſus diſcipulis ſuis. Ego ſum vitis vera, et Pater meus agricola eſt. Omnem palmitem in me non ferentem fructum, tollet eum: et omnem qui fert fructum, purgabit eum, ut fructum plus afferat. Tu autem, &c.

In communione unius martyris, Evangelium. Secundum Matheum.

In illo tempore, dixit Jeſus diſcipulis ſuis, ſi quis vult poſt me venire; abneget ſemetipſum, et tollat crucem ſuam, et ſequatur me. Qui enim voluerit animam ſuam ſaluam facere, perdet eam. Qui autem perdiderit animam ſuam propter me, inueniet eam. Tu autem, &c.

Secundum Iohannem.

In illo tempore, dixit Jeſus diſcipulis ſuis. Amen, amen, dico vobis, niſi granum frumenti cadens, in terra mortuum fuerit, ipſum solum manet. Si autem mortuum fuerit, multum fructum affert. Qui amat animam, ſuam perdet eam. Tu autem, &c.

Secundum Lucam.

In illo tempore, dixit Jeſus diſcipulis ſuis. Cum audieritis prelia et ſeditiones, nolite terreri. Oportet primum hec fieri, ſed nondum ſtatim finis. Tunc dicebat illis: Surget gens contra gentem, et regnum aduersus regnum. Et terre motus magni erunt per loca, et peſtilentie, et fames, terroreſque de celo, et ſigna magna erunt. Tu autem, &c.

Secundum Lucam.

Illo tempore, deſcendens Ieſus de monte, ſtetit in loco campeſtri et turba diſcipulorum eius; et multitudo copioſa plebis ab omni Iudea, et Hieruſalem, et maritima, et Tyri, et Sydonis, qui venerant ut audirent eum et ſanarentur a languoribus ſuis. Tu autem, &c.

Secundum Matheum.

In illo tempore, videns Ieſus turbas, aſcendit in montem. Et cum ſediſſet, acceſſerunt ad eum diſcipuli eius. Et aperiens os ſuum, docebat eos dicens: Beati pauperes ſpiritu; quoniam ipſorum eſt regnum celorum. Beati mites; quoniam ipſi poſſidebunt terram. Tu autem, &c.

Secundum Lucam.

Illo tempore, dixit Ieſus diſcipulis ſuis. Attendite a fermento Phari-

feorum, quod eft hypocrifis. Nichil autem opertum eft quod non reueletur, neque abfconditum quod non fciatur. Tu autem, &c.

In communi vnius confefforis, Evangelium. Secundum Lucam.

In illo tempore, dixit Iefus difcipulis fuis. Sint lumbi veftri precincti et lucerne ardentes; et vos fimiles hominibus expectantibus Dominum fuum, quando reuertatur a nuptiis; ut cum venerit et pulfauerit confeftim aperiant ei. Tu autem, &c.

Secundum Mattheum.

In illo tempore, dixit Iefus difcipulis fuis. Vigilate, quia nefcitis qua hora Dominus vefter venturus fit. Illud autem fcitote, quoniam fi fciret paterfamilias qua hora fur venturus effet, uigilaret vtique et non fineret perfodi domum fuum. Tu autem Domine miserere nostri.

Secundum Matheum.

Illo tempore, dixit Iefus difcipulis fuis parabolam hanc. Homo quidam peregre proficifcens vocauit feruos fuos; et tradidit illis bona fua. Et vni dedit quinque talenta, alii autem duo, alii vero vnum, vnicuique fecundum propriam virtutem, et prefectus eft ftatim. Tu autem, &c.

Secundum Lucam.

In illo tempore, dixit Iefus difcipulis fuis, parabolam hanc. Homo quidam nobilis abijt in regionem loginquam accipere fibi regnum et reuerti. Vocatis autem decem feruis fuis, dedit illis decem minas. Tu autem, &c.

Secundum Lucam.

Illo tempore, dixit Iefus difcipulis fuis. Nemo accendit lucernam et in abfcondito ponit, neque sub modio, fed fuper candelabrum, vt qui ingrediuntur, lumen videant. Lucerna corporis tui, eft oculus tuus. Tu autem, &c.

In communi vnius Virginis. Secundum Matheum.

Illo tempore, dixit Iefus difcipulis fuis parabolam hanc. Simile eft regnum celorum thefauro abfcondito in agro, quem qui inuenit homo abfcondit, et pregaudio illius vadit et vendit vniuersa que habet, et emit agrum illum. Tu autem, &c.

Secundum Matheum.

In illo tempore, dixit Iefus difcipulis fuis parabolam hanc. Simile eft regnum celorum decem virginibus, que accipientes lampades fuas, exierunt obuiam fponso et fponse. Quinque autem ex eis erant fatue, et quinque prudentes. Tu autem, &c.

De beata Virgine. Secundum Lucam.

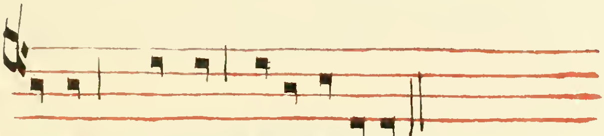
Illo tempore, loquente Iefu ad turbas, extollens vocem quedam mulier de turba dixit illi. Beatus venter qui te portauit, et vbera que fuxisti. At ille dixit, quinimo beati qui audiunt verbum Dei, et cuftodiunt illud. Tu autem, &c.

De mortuis. Secundum Johannem.

In illo tempore, dixit Iefus turbis Iudeorum, Amen, amen, dico vobis; que venit hora et nunc eft quando mortui audient uocem filii Dei, et qui audierint, viuent. Tu autem Domine miserere nostri.

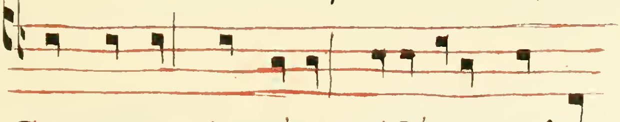
quatuor tempor[um]

Post · pen · cru · lu · ei · debēt ieiunia dici



Jube domne benedicere.

Sorores: sobrie estote et vigilate:
quia adversarius vester diabolus.
tanquam leo rugiens. circuit querens
quem devoret: cui resistite fortes in fide.



Tu autem domine miserere nostri.

The evangell ſall be rede on eūyk ſondai, and on all ſempill feſts or mair. It ſall be rede on þe vigill of þe natiuite of our Lorde, quhidder it ſall fall on ſondai or not. It ſall be rede on all vigillis þat hes ane propir meſſ, geif it fallis on þe ſondai þe evangell of þe vigill ſall be rede. Excepande quhen þe vigill of Sanct Andro fallis on þe firſt ſondai of þe Aduent, þan þe evangell of the ſondai ſall be rede. It ſal be rede on the morne efter Sanct Thomas dai þe martyr. It ſall be rede on Aſvedniſdai and oſkȳir Furiſdai. Item on Paiche ewyn and daily all þe oct. On þe aſcē of our Lord and all þe oct. On Witſondai and all þe oct. On corpus Chriſti and all the oct. On Sanct Dominyk and all þe oct. On þe Aſſumption of our Laide and all þe oct. On all Sancts and all þe oct. On Pſalmus dai vyris tymeis by, yir sall be red of þe Constitucio̅ns.

Off þe chengyn of þe mune.

Quhne þe pryme fallis on þis letter A, þan iiij dais before ſall be þe chenge, þe xix houre.

Quhen it ſall fall on þis letter B, þan iij dais before ſall be þe chenge, þe iiij houre.

Quhen it ſall on þis letter C, þan iiij dais before ſal be þe chenge, þe xiij houre.

Quhen it fallis on þis letter D, þan iiij dais before ſal be þe chenge, þe xx houre.

Quhen it ſall fall on þis letter E, þe chenge ſal be iiij dais before, þe xvii houre.

Quhen it fallis on þis letter F, þan iij dais ſall be the chenge, þe iiij houre.

Quhen it fallis on þis letter G, þan þe chenge ſal be iiij dais, before þe xv houre.

INCIPIUNT CONSTITUTIONES SORORUM ORDINIS PREDICATORUM.

INCIPIUNT CONSTITUTIONES SORORUM ORDINIS PREDICATORUM.

Quoniam ex precepto regule, iubentur ſorores habere cor unum et animam vnam in Domino; juſtum eſt ut que ſub vna regula et vnius profeſſionis voto viuimus vniformes in obſeruantia canonice religionis inueniamur, quatinus vnitatem que interius ſeruanda eſt in cordibus, foueat et repreſentet vniformitas exterius ſeruata in moribus. Quod profecto eo competentius et plenius poterit obſeruari; ſi ea que agenda ſunt, ſcripto fuerunt commendata, ſi omnibus qualiter ſit viuendum ſcriptura teſte innoteſcat; ſi mutare uel addere uel minuere nulli quicquam propria voluntate liceat, ne ſi minima negligant, paulatim defluant. Tu autem Domine! miſerere noſtri. **Lectio.** Ad hoc tamen in conuentu ſuo que preeſt diſpenſandi cum ſororibus habeat poteſtatem; cum ſibi aliquid videbitur expedire; niſi in hiis in quibus Magiſter ordinis, uel Prior Provincialis, uel eorum Vicarii ex cauſa aliter ordinarent. Prioriſſa eciam vtatur diſpenſationibus ſicut et alie ſorores. Vt igitur vnitati et paci ſororum, prouideremus librum iſtum quem conſtitucionum appellamus, diligenter conſcripſimus per certa capitula infraſcripta diſtinctum, ut que queretur facilius inueniatur. Declaramus autem que conſtituciones non obligent ſorores ad culpam; ſed ad penam tantum niſi propter preceptum uel contemptum. Tu autem, &c.

De officio Ecclefie, primum capitulum.

Audito primo figno, furgant forores cum matura feftinatione, religiofe et honefte fe preparando. Matutinas autem et omnes horas canonicas fimul audiant forores, nifi cum aliquibus ex caufa fuerit difpenfatum. Hore canonice omnes in ecclefia tractim et diftincte taliter dicantur, ne forores deuocionem amittant, et alia que facere habent minime impediantur. Quod ita dicimus effe faciendum, ut in medio uerfus metrum cum paufa feruetur, non protrahando vocem in paufa, uel in fine uerfus, hoc tamen magis et minus proprio tempore obferuetur. Tu autem, &c. **Lectio.** Hore vero de Beata Virgine poft horas canonicas dicantur in ecclefia. Tempore quo bis reficiuntur forores, legatur autem completorium in ecclefia, forores fobrie. Poftea dicto ab ea que preeft Adjutorium Noftrum, et facta confeffione, dictoque completorio, ebdomidaria aquam afpergat benedictam : poftea dicatur Pater Nofter et Credo in Deum. Poft completorium autem receptis pro tempore difciplinis, concedatur aliquod fpacium conpetens fororibus ad vacandum facris meditacionibus et orationibus priuatis vfque ad fignum. Similiter et poft matutinas, facto autem figno omnes egrediantur ecclefiam, et intrent locum dormitionis. Aliquis autem locus ftatuatur in quo ad preuidendum officium diuinum forores conueniant, prefente Prioriffa, uel alia cui commiferet tempore oportuno.

De Inclinacionibus, fecundum capitulum.

Finitis matutinis de Beata Virgine, cum forores in choro venerint, inclineant ante altare profundè, et cum ad fedes fuas venerint, facto figno ab ea que preeft, flexis genibus uel inclinate profundè pro tempore, dicant Pater Nofter et Credo in Deum ; et iterum facto figno ab ea que preeft, furgant. Hora itaque devote incepta, verfe ad altare muniant fe figno crucis, et ad Gloriam Patri inclinet, chorus contra chorum profundè, uel profternat fe pro tempore ufque ad Sicut erat. Tu autem, &c. **Lectio.** Hoc etiam faciendum eft, quociens Pater Nofter et Credo in Deum dicuntur, nifi in miffa et ante lecciones et graciarum actiones, in quibus inclinandum eft folum ad Pater Nofter, et adorationem retribuere.

Idem eciam faciendum eſt ad primam collectam in miſſa, et ad poſt communionem, et ſimiliter ad orationem pro eccleſia, et in ſingulis horis ad collectam et ad Gloriam Patri, quocienſcunque in inchoatione hore dicitur. Ad omnia autem alia Gloriam Patri, et ad extremos verſus hymnorum, et ad penultimum verſum cantici Benedicite, inclinent uſque ad genua, et quando cantatur Gloria in Excelſis, ad Suſcipe deprecationem noſtram, et iterum in benedictione leccionis, et in capitulo ad orationem, Sancta Maria. Tu autem, &c.

Lectio. Item quum nomen Iheſum in collecta, et in prefatione, uel in antiphona ſalue, uel in Gloria in Excelſis, nominatur. Quando autem nomen Ieſu alias nominatur in choro, ſorores eidem reuerentiam faciant, capite deuotius inclinato. Item in omni oratione quum nomen Domini Noſtri Ieſu Chriſti exprimetur, et Beate Virginis et Beati Dominici nominatur, et eciam quum nomen Beate Virginis in miſſa, in prefatione et ad gratias agamus, et ſimiliter ad verſum, O Crux aue, ſorores in choro reuerenter inclinent, ſic ſolent quum nomen Iheſu, et Marie eius Matris, in collecta nominatur. Tu autem, &c.

Hora itaque predicto modo deuotè incepta, poſtquam ad Gloriam poſt venite inclinauerint, ſtet chorus contra chorum, deinde ad primum pſalmum ſedeat unus chorus, et ad ſecundum ſimiliter ſtet, et ſedeat alter chorus, et ſic alternent uſque ad Laudate Dominum de Celis. Et ſic faciant ad omnes horas. Finita leccione in matutinis, niſi fiat officium de mortuis, illa qui legit inter pulpitum quod eſt in medio chori et gradus altaris, inclinationem faciat, uel proſternat ſe pro tempore. In inclationibus vero conformemur moribus earum ad quas declinamus. Tu autem, &c.

Lectio. Porro ad Salue Sancta Parens, et ad Salue poſt completorium, et Veni Sancte Spiritus, et ad Veni Creator Spiritus in die Penthecoſtes, et per totam ebdomidam, et ad Credo in miſſa, ad ex Maria virgine, et Homo factus eſt, flectat genua. Tu autem, &c. In ferialibus quoque diebus, jaceant proſtratè, a Sanctus uſque ad Agnus. In feſtis vero trium leccionum uel nouem iaceant proſtrate, ab eleuatione corpus Chriſti uſque ad Pater Noſter. In proſtrationibus idem ſeruetur in feſto trium uel nouem leccionum. Quando que preeſt iniunxerit aliquam communem

orationem, inclinent omnes. Similiter omnes faciant quibus aliquid facere uel dicere iniunxerit. Si autem aliquam obedientiam uel officium uel ministerium aliquod, et iniunxerit humiliter, se prosternens, suscipiat quod ei iniunctum fuerit. Quando eciam sororibus quippiam uestimenti tribuitur, inclinantes Benedictus Deus in donis suis dicant.

De Suffragiis Mortuorum, iij capitulum.

A festo Sancti Dionisii vsque ad Aduentum, pro anniuersario fratrum et sororum familiarium receptorum per litteras ad beneficia ordinis, litterate sorores, psalterium, non litterate, quingenta Pater Noster dicant. Idem faciat quilibet soror pro sorore defuncta sui conuentus. Et idem fiat pro Magistro Ordinis, et pro Priore Prouinciali, defunctis. Idem eciam fiat pro Visitatore earum, si in visitatione moriatur. Idem eciam fiat pro Procuratore ordinis, si in curia Romana in Procurationis officio decedat. Tu autem, &c.

Lectio. Quelibet litterata pro fratribus et sororibus nostris defunctis, triginta vicibus septem psalmos penitentialos dicat in anno. Non litterata, triginta vicibus centum Pater Noster. Anniuersarium patrum et matrum, tertia die post purificationes Beate Marie. Anniuersarium benefactorum et familiarium, die crastina post octauas beati Augustini. Anniuersarium vero fratrum et sororum in crastinum beati Dionisii. Anniuersarium vero omnium sepultorum in cimiteriis nostris ubique fiat prima die vacante post octauas visitationis Beate Marie.

De Ieiuniis, quartum capitulum.

A Pascha vsque ad festum Sancte Crucis reficiantur bis sorores, exceptis diebus Rogacionum, et sextis feriis, et vigilia Penthecostes, et ieiuniis quatuor temporum, vigilia Sancti Johannis Baptiste, Petri et Pauli, Jacobi, et Beati Dominici patris nostri, Laurentii, assumptionis Beate Marie, et Bartholomei, ac natiuitatis Beate Virginis. A festo autem Sancte Crucis vsque ad Pascham continuum teneant ieiunium, et nona dicta comedant, exceptis diebus Dominicis, nisi dispensatione fiat interdum et ex causa. Tu autem, &c. **Lectio.** In toto autem aduentu et quadragesima, et ieiuniis quatuor temporum, et in vigilia Ascentionis et

Penthecoftes, Sancti Johannis Baptifte, Petri et Pauli, Jacobi, et Beati Dominici patris noftri, in vigilia Sancti Laurentii, affumptionis Beate Marie, et Bartholomei, et natiuitatis Beate Virginis, Mathei, Symonis, et Iude, et omnium fanctorum, Andree apoftoli et omnibus fextis feriis, quadragefimali vtantur cibo, nifi in locis in quibus indictis fextis feriis aliter comederetur, uel nifi precipuum feftum fuerit, uel nifi cum aliqua ex caufa difpenfetur. Tu autem, &c.

Lectio. Quando autem feftum habens vigiliam in qua fecundum ordinem ieiunandum eft, euenerit in ij feria, eius vigilia in precedenti fabbato ieiunetur contraria confuetudine non obftante. Feria ij et iij poft Quinquagefimam, Quadragefimali vtantur cibo et iejunent. In Parafceue vero per totam diem in pane et aqua abftinebitur. Precipuum feftum dicimus femiduplex et duplex et fupra.

De Cibo, quintum capitulum.

Hora competenti ante prandium uel cenam, a facriftiffa paucis ictibus campana pulfetur, ut forores venire ad refectorium non tardent. Poft modum pulfetur cimbalum fi cibus fit paratus; alioquin non pulfetur donec paratus fit. Ablutis vero manibus, nolam refectorii que preeft pulfet, et tunc forores ingrediantur; quibus ingreffis, dicat Benedicite que dicit verficulos, et conuentus profequatur benedictionem. Seruitrices autem incipiant ab inferioribus ufque ad menfam Prioriffe afcendentes. Tu autem, &c. **Lectio.** Nulla foror a prima menfa remaneat, nifi feruitrices, nifi de licentia et ex caufa; quotquot autem remanferint, commedant in fecunda menfa, ita que terciam facere non oporteat. Nulla fiat pitantia feruitricibus uel miniftris que non fit conuentui, nifi fint infirme uel minute. Soror non mittat forori pitantiam, excepta Prioriffa, fed fibi datam dare poteft a dextris, et a finiftris tantum. Prioriffa commedat in refectorio, et cibariis conuentus fit contenta. Tu autem, &c. **Lectio.** Similiter et infirmarie et alie que miniftrant in officio quocunque, nifi cum aliquibus, Prioriffa difpenfauerit ob aliquam caufam. Pulmenta fint in conuentu fine carnibus, preterquam in infirmarijs. Singulis diebus, fi fieri poteft, duo cocta pulmenta habeant forores. Poterit autem Prioriffa fuper addere pro ut opus effe, indicauerit et facultas permiferit.

Si qua iuxta ſe ſedenti viderit aliquid deeſſe de communi, requirat a miniſtro. Si qua de ſororibus ſeruiendo in aliquo offenderit, ſurgentibus ſororibus veniam petat, et facto ſigno ab ea que preeſt, redeat ad locum ſuum.

De Collatione, ſextum capitulum.

Tempore ieiunii, hora competenti, Sacriſtiſſa ad collationem, ſignum faciat. Poſtea Refectoraria cimbalum pulſet; deinde ſororibus venientibus in refectorium, ad ſignum illius que preeſt legat lectrix premiſſo, Jube Domine benedicere, et ſequatur benedictio Noctem quietam. Infra lectionem vero poterunt bibere que voluerint, facto ſigno ab ea que preeſt et dicto Benedicite a lectrice, dataque benedictione ab ebdomidaria, Largitor omnium. Finita lectione, dicat que preeſt Adiutorium, tunc cum ſilentio intrent ſorores eccleſiam. Quecunque extra horam bibere voluerit licentiam petat et unam ſociam accipiat.

De Infirmis, ſeptimum capitulum.

Circa infirmas caueat ne ſit negligens Prioriſſa. Sic enim procurande ſunt infirmes, ut cicius releuentur, ſicut dicit in regula beatus Anguſtinus. Poterunt autem quedam veſci carnibus, prout earum grauior exigit infirmitas uel debilitas, ſecundum quod Prioriſſe viſum fuerit. Si qua vero talem infirmitatem habuerit, que nec eam debilitet multum nec commedendi turbat appetitum, talis nec ſupra culcitram jaceat nec conſuetudinaria frangat ieiunia, nec cibos refectorii mutet. In domo non ſint niſi duo loca in quibus commedant debiles et infirme, vnus carnium et alius aliorum ciborum, niſi ſit euidens neceſſitas uel vrgens infirmitas. Si autem Prioriſſam infirmari contigerit, in infirmaria cum aliis procuretur.

De Minucione, viii capitulum.

Minutio quater in anno fiat, prima in menſe Septembris, ſecunda poſt Natale, tercia poſt paſcha, quarta circa feſtum beati Johannis Baptiſte. Preter has minutiones nulla ſibi minuat, niſi diſcretio Prioriſſe propter aliquam cauſam iudicauerit alicui aliter faciendum

Minute vero extra refectorium commedant cum silentio; et secundum quod facultas permiserit commodius procurentur. Causa vero minucionis non commedant carnes.

De Lectis, ix capitulum.

Super culcitras non dormiant sorores, nisi in infirmaria; supra stramina et laneos, et saccones dormire licebit. Que autem culcitram pecierit, ieiunet vna die in pane et aqua. Cum tunica, et velo, et capitegio, et cincte dormiant, et eciam cum caligis, in regionibus, in quibus mulieres portare celigis consueverint. Nulla que in communi tollerari possit habeat specialem locum ad iacendum; nisi forte propter custodiam, cum necessitas hoc requirat, in quo casu, non minus quam tres jaceant in loco predicto. Tu autem, &c.

De Vestitu, x capitulum.

Vestes laneas honestas et non notabiliter preciosas deferant sorores; et in mantellis vilitas pocius obseruetur. Lineis non vtatur ad carnes. Pellicium vero inter duas tunicas habere possunt quod aliquantulum breuius sit tunicis. Linteamina autem non habeantur, nisi forte Priorissa in infirmitorio cum aliqua propter grauem infirmitatem iudicauerit dispensandum. Pelliciis et cooptorijs siluestribus sorores non vtantur. Tunc usque ad talos. Scapularia vero sine quibus non vadant sine tunicis breviora: soccos, pepula et capitegia et vela habeant, ut necesse fuerit, et facultas permiserit: cirothecas autem non habeant.

De Commutacione Rerum, xj capitulum.

Omnes sorores singulis annis uel pluries, si eis dictem fuerit, omnia sibi commissa Prioresse sue exponant pariter et exhibeant, eius disposicioni omnia relinquendo. Nulla eciam ciphum uel vas aliquid vel aliquod huiusmodi sibi appropriet. Idem nulla habeat archam, uel aliquid que cum claue firmetur, exceptis illis que propter officium suum necesse habent habere. Item nulla mittat uel recipiat sine licencia litteras, uel cedulam scriptam, eciam sine sigillo, nec eciam scriptum aliquod in tabulis, uel in cera, nisi Magistro uel Priori Prouinciali uel Vicario, ostendat.

Tu autem, &c. **Lectio.** Priorissa eciam, cum duabus sororibus, quas elegerit, cum sibi expedire videbitur, sororibus absentibus, scrutetur singulos lectos sororum, et si inueniat ibi aliquod quod soror sine licencia Priorisse habeat, illud accipiat, et eam condigne puniat. Item sine licencia et expressione personarum quibuscumque hominibus, nec dent, nec ab ipsis recipiant. Quecunque autem contrafecerit, furti iudicio condemnetur. Tu autem, &c.

De Communione et Lauatura capitum, et Tonsura, xij capitulum.

Communio poterit fieri in anno quindecim vicibus, in terminis, de quibus visum fuerit fratribus curam de sororibus gerentibus, dummodo ad preparandum se possint habere copiam confessorum. In septem autem de illis terminis poterunt lauari capita, et tonderi capilli earum. Sit autem tonsura non modica, ut decet religiosas personas.

De Silentio, xiij capitulum.

Silencium teneant sorores in oratorio, in claustro, in dormitorio, in refectorio. Alibi vero loqui poterunt de licencia speciali, prout et quando fuerit eis concessum. Si qua tamen submissè aliquid et breuiter de necessarijs protulerit, non teneatur de silencii fractione. Omnes autem sorores vbique in mensa silentium teneant, tam Priorissa quam alie; excepta vna que maior fuerit inter eas, uel alia, cui pro se loqui commiserit, et tunc taceat. Nulla autem aliarum ibidem loquatur, nisi de necessariis mense; et hoc per vnicam orationem uel dictionem breuiter et submisse. Tu autem, &c. **Lectio.** Si qua vero hoc silencium fregerit ex proposito, uel licenciam loquendi dederit in vno prandio, aquam tantum bibat, et vnam disciplinam in capitulo accipiat coram omnibus, sine dispensatione, exceptis infirmis decumbentibus. Caueat autem priorissa, ne sit facilis ad dandas licencias loquendi sine causa rationabili. Tu autem, &c. **Lectio.** Quatuor de sororibus magis religiosis, et discretis assignentur, sine quarum vna uel duabus uel Priorissa, uel Supprioriissa, nulla licentietur ire ad fenestram locutorii secularium. Nec aliquid loquatur ibi soror, nisi in auditu socie, uel sociarum. Ista autem socia uel socie debent accusare eam, cum qua mittitur, si in verbo

uel geſtu, uel aliter in aliquo notauerit reprehenſibilem. **Lectio.** Prioriſſa autem et Suppprioriſſa cum aliquibus in predicto locutorio non loquantur; niſi in preſentia alicuius quatuor predictarum uel alicuius antiquarum ſororum. Nulli detur licencia loquendi in locutorio ſecularium cum extraneis, aut intrandi locutorium illud quamdiu hore uel miſſa dicuntur, uel quando conuentus dormit, uel commedit niſi ex cauſa valde neceſſaria. Tu autem, &c. **Lectio.** Ad feneſtras confeſſionum, nulla loquatur de aliis quam de confeſſione ſcienter et ex propoſito, niſi forte de pertinentibus ad officium eccleſie, et de licencia hoc et ſubmiſſè. Nulla confiteatur alicui ſeculari uel alicui cuiuſcunque alterius religionis eciam fratrum, niſi de licencia Magiſtri ordinis, uel Prioris Prouincialis, uel illius, cui ſuper hoc, ſecundum certam formam, aliquis horum commiſerit poteſtatem. Tu autem, &c. **Lectio.** Item ad rotam, nulla loquatur, niſi illa uel ille, que propter aliquod officium ſunt ipſi rote deputate; et ille eciam non loquantur ibi, niſi de pertinentibus ad officium predictum. Pro prima fractione ſilencii ex deliberatione commiſſa, extra menſam dicat ſoror pſalmum, Miſerere mei Deus. Et pro ſecunda recipiat in capitulo diſciplinam coram omnibus. Pro tercia ſedeat ſemel in terra; et hoc in prandio non in cena. Computatio tamen iſta inter duo capitula fiat. Prioriſſa tamen poteſt dare aliquas licencias generales loquendi cellarie, coquinariis, ſiue aliis officialibus, prout ratione officiorum, viſum fuerit expedire. Tu autem, &c.

De Recipiendis, xiiij capitulum.

Nulla notabiliter iuuenis recipiatur in ſororem. Non recipiatur eciam aliqua, niſi cum diligenti examinatione facta ſeorſum de moribus et vita, et viribus corporalibus, et induſtria animi, et utrum ſit coniugata, et non per eccleſiam ſeparata a viro. Examinetur eciam diligencius vtrum ſit grauida; et ſi non poſſit de hoc certitudo haberi, expectandum eſt donec certitudo habeatur. Item inquiratur vtrum ſit ſerua, uel ratiociniis obligata, uel alterius profeſſionis, uel occultam habeat infirmitatem, uel alia impedimenta, propter que non expediat eam recipi. Tu autem, &c. **Lectio.** Hec autem examinatio a Prioriſſa et a duabus ſororibus diſcretis de conſenſu capituli ad hoc electis fieri debet. Cum autem recipienda

adducta fuerit, in capitulum proſternat ſe in medio. Interrogata vero ab ea que preeſt quid querat; reſpondeat, miſericordiam Dei et veſtram. Qua ad iuſſum illius que preeſt erecta exponat ei auſteritatem ordinis, propoſitum eius requirans; quod ſi reſpondeat ſe proponere cuncta ſeruare, dicat poſt cetera, Dominus qui incepit ipſe perficiat. Et conuentus reſpondeat, Amen. Tunc depoſitis ſecularibus veſtibus; et religioſis indutis in ſocietatem ſororum in capitulo recipiatur. Verumtamen antequam ſtabilitatem et communem vitam promittat et obedienciam faciat, tempus probationis aſſignetur. Tu autem, &c. **Lectio.** Probationis vero tempus ſtatuimus vnius anni uel eo amplius, prout illa que preeſt de prudentum conſilio videtur expedire; ut et ipſam auſteritates ordinis, et ſorores mores ipſius experiuntur. Magiſter autem ordinis uel Prior Prouincialis, penſatis facultatibus domus que pro tempore fuerint, aliquem certum numerum ſororum ſtatuant, vltra quem non recipiatur aliqua in ſororem; niſi talis eſſet perſona que ſine graui ſcandalo uel damno recuſari non poſſet, et tunc non niſi de conſilio Magiſtri Ordinis uel Prioris Prouincialis recipiatur. Tu autem, &c. **Lectio.** Nulla eciam fiat permiſſio de ſorore aliqua recipienda, antequam locus vacauerit. Licebit quoque aliquas recipere intus in ſorores conuerſas, vbi hoc expediens videbitur in numero moderato, prout earum officiis et adiutoriis, alie ſorores indigebunt. Dicant autem in profeſtis diebus pro matutinis xxviij Pater Noſter. In feſtis autem nouem leccionum xl. Pro veſperis, xiiij. Pro qualibus aliarum horarum, vij. Loco precioſa, iij. Pro benedictione menſe, j. Poſt menſam pro gratiis, iij. In vigiliis, et ieiuniis, et aliis, que earum ſtatui competunt ſe aliis conformabunt. Tu autem, &c.

De Nouiciabus et Earum Inſtructione, xv capitulum.

Prioriſſa nouiciabus Magiſtram diligenter in ipſarum inſtructione preponat, que eas de ordine doceat, in eccleſiam et vbique, cum negligenter ſe habuerint, verbo uel ſigno quantum poterit, ſtudeat emendare. Neceſſaria prout poteſt, debet eis procurare. De apertis negligencijs cum ante eam pecierint veniam, penitentiam dare, uel eas in capitulo proclamare. Tu autem, &c. **Lectio.** Humilitatem cordis et corporis doceat eas habere. Frequenter pure et diſcrete confiteri; ſine proprio viuere;

propriam uoluntatem deſerere, pro voluntate maiorum ; obedienciam in omnibus voluntarie obſeruare. Quomodo vbique et in omnibus, ſe habere debeant. Ipſas debet inſtruere, quod locum vbi fuerint poſite, vbique teneant. Qualiter ſe ad cameras contineant ; ut oculos ſublimes non habeant. Quomodo uel quid orent, et quam ſilenter ; ut aliis rugitum non faciant. Quomodo in capitulo uel vbicunque reprehenſe fuerint, ab ea que preeſt, venia ſit facienda, et quod ſi qua ſororem ſuam aliquomodo ſcandilizauerit ad pedes eius proſtrata veniam petat. Tu autem, &c. **Lectio.** Inſtruende eciam ſunt nouicie ut cum nemine contendere preſumant ; et quod in omnibus Magiſtre ſue obediant. In proceſſione ſociam ſibi collateralem attendant. Nec loquantur locis et temporibus interdictis. Nec alias ſine licencia, et quod neminem penitus iudicent, ſed ſi qua ab aliqua fieri viderint, licet mala videantur, bona ſuſpicentur uel bona intentione facta. Sepe enim humanum fallitur iudicium. Tu autem, &c. **Lectio.** Ac quod non loquantur de abſente, niſi que bona ſunt. Diſciplinas frequenter ſuſcipiant ; et cum duabus manibus bibant, et ſedendo. Libros et res alias monaſterii cuſtodiant diligenter. Et quod ſi quid petitum fuerint ab una earum que preeſt et negauerit, non petatur ab alia, niſi negatione priore expoſita ; ſed ut ſi a maiore pecierint et negauerit, non vadant ad minorem. Item confeſſiones nouiciarum ante profeſſionem recipiantur ; et diligenter de modo confeſſionis et in alijs inſtruantur. Tu autem, &c. **Lectio.** Item nouicie ante profeſſionem de debitis ſe expediant, et omnia alia ad pedes Prioriſſe ponant. Item nouicie et alie ſorores que apte ſunt in pſalmodia et officio diuino ſtudeant diligenter, preter conuerſas quibus ſufficiat vt ſciant, uel addiſcant ea que debent pro horis dicere. Omnes vero in aliquo laborario addiſcendo uel excercendo occupentur. Item nouicie non interſint capitulo de culpis ; ſed in principio ſe accuſeut ; uel Magiſtra earam, extra capitulum culpas earum audiat, et ipſas quantum poterit diligenter in moribus inſtruat et caritatiue corripiat. Tu autem Domine, &c.

De Modo Faciendi Profeſſionem, xvi capitulum.

Modus faciendi profeſſionem talis eſt. Ego ſoror N. facio profeſſionem, et promitto obedienciam Deo et beate Marie, et beato Dominico, et tibi ſorori, N. Prioriſſe talis conuentus, vice fratris, N. Magiſtri ordinis fratrum predicatorum et ſucceſſorum eius, ſecundum regulam Beate Auguſtini, et inſtitutiones ſororum quarum cura predicto ordini eſt commiſſa; que ero tibi obediens aliiſque Prioriſſis meis vſque ad mortem. Tu autem, &c. **Lectio.** Nouiciarum autem veſtes in earum profeſſione, benedicantur hoc modo. Oſtende nobis, Domine, miſericordiam tuam. Et ſalutare tuum da nobis. Domine exaudi orationem meam. Et clamor meus ad te veniat. Domine Iehu Chriſte qui regimen noſtre mortalitatis induere dignatus es, obſecramus immenſe largitatis tue habundanciam, ut hoc genus veſtimentorum quod Sancti patres ad innocentie et humilitatis indicium ferre ſanxerunt; ita bene ✠ dicere digneris, ut que hoc vſa fuerit te induere mereatur, per Chriſtum Dominum noſtrum. Poſt modum aſpergatur aqua benedicta. Ad profeſſionem nulla recipiatur infra xiii annos. Nolumus eciam quod alique ſorores benedicantur, cum Beatus Dominicus, Pater Noſter, hoc ordinaſſe dicatur circa illas que fuerunt tempore ſuo, et huius modi benedictio ſoleat eſſe aliquibus occaſio, ut ſuper alias ſe extollant. Tu autem, &c.

De Leui Culpa, xvij capitulum.

Leuis culpa eſt, ſi qua, mox ut ſignum factum fuerit, non relictis omnibus, cum matura feſtinatione ſe preparauerit, ut ad locum pro quo ſit ſignum ueniat tempeſtiue. Si qua deſignatum ſibi legendi uel cantandi officium non attente compleuereit, uel reſponſorium uel antiphonam, uel aliud inceptura, chorum turbauerit. Si qua male legendo uel cantando offendens, non ſtatim ſe coram omnibus humiliauerit. Si liber in quo legendum eſt in collatione uel in capitulo uel in eccleſiam cujuſquam negligencia defuerit. Tu autem, &c. **Lectio.** Similis culpa eſt ſi qua ad menſam, uel ad collationem, uel ſermonem, uel capitulum, uel ad horas in eccleſiam, uel ad laboracium communem, cito non venerit; uel

ad leccionem menſe notata ad benediƈtionem ſe terde obtulerit. Si qua in dormitorio, uel alibi in conuentu aliquem tumultum fecerit, uel orantes, uel legentes, uel laborantes in aliquo inquietauerit. Tu autem, &c. **Lectio.** Si pannus ad involuendum calcem, uel patenam, uel corporale, uel ſtola, uel manipulus, uel ſimilia, per negligenciam cuiuſquam, ad terram ceciderit, uel ſi veſtes ſuas pro tempore et loco ſtatuto honeſte et ordinate aliqua non repoſuerit. Item leuis culpa eſt, ſi qua cereum uel aliquod vtenſilium perdiderit vel fregerit, uel aliquod veſtimentorum ſuorum deteriorauerit uel amiſerit. Si qua in officio, uel ſermone, uel laborario dormitauerit, uel oculos vagos habens per clauſtrum, uel domum ad vanitates ſepe direxerit. Si qua oſioſis vacauerit, uel diſſolute riſerit, uel alias ad ridendum concitauerit, uel in aliquo geſtu, uel motu, uel ſtatu, uel habitu, uel uerbo reprehenſibilis apparuirit. Pro his culpis, vnus pſalmus, vel plures, ſecundum quantitatem exceſſivum prout videbitur, tenenti capitulum injungatur. Tu autem, &c.

De Media Culpa, xviij capitulum.

Media culpa eſt, ſi qua ad gloriam primi pſalmi non affuerit, et in medio chori non ſatiſfacerit; uel in vigilia Annunciationis, uel Natiuitatis Domini in principio capituli non affuerit, ut pronunciatis exordijs noſtre ſalutis et redemptionis gratias agat corde et corpore Redemptori noſtro. Tu autem, &c. **Lectio.** Similis culpa eſt, ſi qua in choro non intenta diuino officio, vagis oculis et motu irreligioſo, leuitatem mentis oſtenderit. Si qua leƈtionem tempore ſtatuto non previderit, uel aliud legere, uel cantare preſumpſerit, quam quod ordinatum eſt. Si qua in choro riſerit, uel alias ridere fecerit; uel in conuentu diſſolutionem aliquam fecerit. Item media culpa eſt, ſi qua a capitulo, uel ſermone, uel collatione, uel refeƈtione communi, uel laborario, uel hora aliqua ex cauſa minus rationabili, remanſerit. Tu autem, &c. **Lectio.** Si qua commune mandatum dimiſerit, ſi quid cibi uel potus abſque benediƈtione aliqua ſumpſerit. Similis culpa eſt, ſi qua eam a qua proclamata eſt, eadem die quaſi vindicando ſe proclamauerit, uel clamans in proclamatione ſua jurgium fecerit. Si qua ut in loquendo fieri ſolet, cum iuramento aliquid affirmauerit, vel negauerit, vel vaniloquium dixerit. Si qua ſororem

proprio nomine vocare, omiſſo hoc nomine ſoror in vſu habuerit. Pro huiuſmodi culpis, pſalmi, diſcipline et venie, ſecundum diſcretionem tenentis capitulum, imponantur, quantitate culparum penſata. Tu autem, &c.

De Graui Culpa, xix capitulum.

Grauis culpa eſt ſi qua cum aliqua lites habuerit; vel inhoneſte contenderit. Si qua obprobrium dixerit, vel culpam pro qua ſatiſfecerit, improperauerit. Si qua in proclamatione iurgium fecerit, vel in illam a qua proclamata eſt, vel quamlibet aliam maledicta ſeu uerba inordinata vel irreligioſa malicioſe invexerit. Similis culpa eſt ſi qua diſcordias inter ſorores ſeminauerit, uel detraxerit, ſeu ſuſurratrix inuenta fuerit. Si qua mala de ſororibus uel domo malicioſe evomuerit; uel culpam ſuam uel alterius proterue defenderit. Si qua mendacium ſcienter dixerit. Tu autem, &c. **Lectio.** Si qua pro victu uel veſtitu, uel qualibet alia re murmurauerit. Si qua ſilencium non tenere in conſuetudinem duxerit. Item grauis culpa eſt, ſi qua carnes abſque licentia et neceſſitate commederit, uel ieiunia ſtatuta fregerit. Si qua in aliquam oculum fixerit; uel turpem ſermonem protulerit. Tu autem, &c. **Lectio.** Si qua res aliquas alii deputatas, quamuis non animo retinendi ſine licencia acciperit; uel a capitulo, uel ſermone, uel communi dormitione ſine cauſa aliqua et licencia remanſerit. Pro huiuſmodi culpis et ſimilibus injungantur tres dies in pane et aqua, et tres diſcipline in capitulo coram omnibus recipiende, uel plures et pſalmi et venie prout ſecundum exceſſus maiores vel minores, videbitur iuſtum eſſe. Tu autem, &c.

De Grauiori Culpa, xx capitulum.

Grauior culpa eſt, ſi qua per contumaciam vel manifeſtam rebellionem ſuis majoribus inobediens erexerit, vel cum eis proterue contendere auſa fuerit. Si qua aliam malicioſe percuſſerit. Si qua res aliquas alie conceſſas, uel de communi animo celandi acciperit, uel proprium habuerit. Tu autem, &c. **Lectio.** Similis culpa eſt, ſi qua, munuſcula uel alias res ſine licencia dederit uel reciperit, uel receptas, celauerit. Si qua litteras uel aliqua in ſcripto aliquo, ſine licencia miſerit, uel reciperit, uel

legerit, uel ſibi legi fecerit. Si qua aliquid inhoneſtum domus ſororum, uel ſecretum aliquod extraneo cuiquam reuelauerit, uel aliquod quodcunque crimen capitale commiſerit. Tu autem, &c. **Lectio.** Pro huiuſmodi culpis que rea fuerit, veniam petens ſceleris ſui immanitatem, lamentabiliter proferat; et denudata vſque ad ſingulum, vapulet ad pedes ſingularum, primo Prioriſſe, deinde vtriuſque lateris, ſedentium, et ſic omnum nouiſſima in conuentu. In refectorio quoque ad communem menſam non commedat cum alijs; ſed in medio refectorii ſuper nudam terram, et prouideatur ei groſſior panis et aqua; niſi que preeſt ei per miſericordias aliquid impendat, nec reliquie prandij ſui cum alijs miſeantur. Tu autem, &c. **Lectio.** Ad canonicas horas, et ad gratias, poſt comeſcionem ante oſtium eccleſie, tranſiuntibus ſororibus, proſtrata jaceat, dum intrant et exeunt. Nulla vero audeat ſe coniungere ei uel aliquid mandare. Talis quamdiu erit in hac penitencia non communicet, nec veniat ad oſculum pacis, nec notetur ad aliquod officium in eccleſiam, nec vlla ei comitatur obediencia. Prioriſſa uero ne in deſperationem labi poſſit, mittat ad eam, que eſt in tali penitencia, ſorores que moneant eam ad penitentiam, prouocent ad pacienciam, foueant per compaſſionem, hortentur ad ſatiſfactionem, adjuuent per ſuam interceſſionem. Quibus et ſuffragetur totus conuentus, ſi apparuirit in ea debita humilitas, nec renuat que preeſt cum ea facere miſericordiam, et ſi videtur ei, denuo vapulet modo ſupradicto. Tu autem, &c. **Lectio.** Eodem modo debet penitere, ſi qua, quod abſit, in peccatum carnis lapſa fuerit, quod grauius ceteris puniri cenſemus, et plus quam omnia alia abhominamur. Poterit autem ei que talis fuerit, velum nigrum auferri quamdiu fuerit in hac penitencia. Si vero huiuſmodi peccatum occultum fuerit, diſquiſione ſecreta, ſecundum tempus et perſonam condignam, agat penitenciam. Tu autem, &c. **Lectio.** Si vero alique per conſpirationem, uel conjurationem, uel malicioſam concordiam aduerſus Prioſſam, uel ſuperiores ſuos, manifeſte ſe erexerint, ſupra dicto modo peniteant; et de cetero in tota vita ſua, extremum locum ſui ordinis teneant, et vocem in capitulo niſi in ſui accuſatione non habeant, neque eis aliqua obedientia injungatur. Tu autem, &c. **Lectio.** Si qua tamen non malicioſe, ſed in veritate, aduerſus Prioriſſam aliquod habuerit, quod tollerari

non debeat nec deceat, prius eam inter ſe cum omni humilitate et caritate de ſua correctione admoneat. Quod ſi frequenter admonita ſe corrigere neglexerit aut contempſerit, Priori Prouinciali uel eius Vicario ſignificetur. Tu autem, &c.

De Grauiſſima Culpa, xxi capitulum.

Grauiſſima culpa eſt, incorrigibilitas illius que nec culpas timet admittere, et penam recuſat ferre. Si qua igitur talis inuenta fuerit, exuta habitu ſororum et earum ſocietate priuata recludatur in locum ſequeſtrem, et vtatur cibo qui pro grauiori culpa ſuperius eſt expreſſus. Tu autem, &c. **Lectio.** Ad correctionem autem talium habeantur aliqua loca apta, in quibus non ſolum predicte incorrigibiles, ſed eciam contagioſe et ſuſpecte probabiliter de nocumento in ferendo in perſonis, uel rebus, vel de fuga poterunt recludi. Pro culpis vero aliquibus minoribus iſtis poterit interdum injungi aliquibus ut in eiſdem locis morentur ad tempus ſequeſtrate, ſecundum quod videbitur expediens. Tu autem, &c.

De Apoſtatis, xxij capitulum.

Si qua in apiſtacia uel fuga deprehenſa reducta fuerit, invita penam que ſupra determinata eſt de incorrigibili, ſuſtinebit. Si qua vero fugitiua voluntarie redierit, petens miſericordiam, nullatenus recipiatur imperpetuum, maxime ſi de lapſu carnis commiſſo ſuſpecta fuerit, niſi Magiſtro uel Priore prouinciali, ſuper hoc conſultis, et expreſſo caſu aliud ex cauſa judicetur interdum. Tu autem, &c. **Lectio.** Cum autem fuerit recipienda, denudata uſque ad ſingulum, cum virgis in capitulos veniat, et proſtrata veniam petat. Et petat omnibus ſupradictis de grauiori culpa, uel lapſu carnis, uel conſpiratione, ſubijciatur receptura, tamen de miſericordijs ibi taxatis, plus uel minus cicius uel [in]terdius, ſecundum exigenciam exceſſus precedentis et ſignorum penitencie ſubſequentis. Tu autem, &c.

De Creatione Priorisse, vigesimum tercium capitulum.

Magister uel Prior prouincialis prouideat de Priorissa, vbi talis conuestudo fuerit vsque nunc, ut Priorissa a conuentu, secundum formam canonicam, videlicet per scrutinium uel compromissionem uel communem inspirationem, eligatur. Omnibus juris subtilitatibus uel cauillationibus relegatis, et a Magistro uel Priore prouinciali, uel Vicario ad hoc specialiter assignato, si ei visum fuerit, confirmetur. Tu autem, &c. **Lectio.** Conuentus autem qui petit electe confirmationem, in Priorissam numerum scribat eligencium et nomina. Si vero infra mensem non elegerint, Magister uel Prior prouincialis conuentui prouideat de Priorissa. Sorores autem post professionem suam, et non ante, ad electionem Priorisse admittantur. Tu autem, &c.

De Modo Eligendi Priorissas, tenore domini Bonifacij.

Modus eligendi canonice Priorissas iuxta tenorem constitutionis Domini Bonifacij in sexto est iste. Conuentus debet compromittere in fratres qui audiunt scrutinium id eligendum illam, quam maior pars notauerit. Quo facto et auditis vocibus omnium sororum, non debent publicare vota sororum sigillatim, sed dicere simpliciter; talis habet tot voces, et talis tot. Cum ille frater qui est Prior, interrogat, si in aliam volunt consentire? Stans debet formare decretum sic, — Ego frater N. vice mea et fratrum, N. et N. commissariorum et sororum electricum consenciencium, si non omnes consenciant, eligo sororem talem N. in Priorissas Monasterii talis. Tu autem, &c.

De Institutione Supprioriſſe, xxiv capitulum.

Priorissa, de consilio discretarum sororum, et Prioris prouincialis, uel Vicarij eius, instituat* supprioriſſam, cuius officium erit habere diligenciam, et curam circa conuentum, et in alijs, quantum Priorissa assignauerit ei, uel promiserit. In quotidianis vero capitulis non proclametur; nisi aliquando pro magno excessu, secundum quod Priorisse visum fuerit. Eadem autem Suppriorissa, mortua Priorissa uel ammota, vices eius plenarie obtineat, quousque Priorissa sit electa, et confirmata, et in domo

prefens exteterit, uel nifi Magifter, uel Prior prouincialis, uel Vicarius aliter ordinauerit. Tu autem, &c.

De Circatricibus, xxv capitulum.

Priorifla duas forores difcretas affignet et ordinet ordinis zelatrices, que fint follicite et intente circa geftus et facta fororum ; et poft completorium, et de die eciam, interdum clauftrum et alias officinas circueant ; et fi quam in aliquo fe habentem minus religiofe inuenerint, debebunt in capitulo proclamare. Vifitatorem quoque tempore vifitationis de ftatu religionis, quo modo feruetur, uel non feruetur, plene informare. Tu autem, &c.

De Cellaria, vigefimum fextum capitulum.

Cellariam forores habeant vnam de maturioribus et difcretioribus domus, que pro fe et focias fibi affignatas confilio Priorifle et Supprioriffe fideliter, et deuote, et bona temporalia procuret, que pecunias, pannos, frumentum, feruiciam, uel aliquid huiufmodi, fine licencia generali, uel fpeciali, dare non prefumat. Tu autem, &c. **Lectio.** Cellaria coram Priorifla, et Supprioriffa, et tribus de maturioribus fororibus ad hoc affignatis a conuentu, computationem faciat quolibet menfe receptorum et expenfatorum. Semel autem in anno, uel amplius fi vifum fuerit, coram Priore prouinciali uel eius Vicario computatio fiat, et ftatus domus exponatur. Pofleffiones fine confenfu conuentus alienari uel minui non poffunt. Tu autem, &c.

De Labore, xxvij capitulum.

Quia ociofitas inimicia eft anime, et mater, et nutrix viciorum, nulla fit ociofa, fed diligenter obferuetur, ut, exceptis illis horis, et temporibus quibus orationi, uel officio, uel alie occupationi neceffarie, debent intendere, operibus manuum ad vtilitatem communem omnes attente infiftant prout fuerit ordinatum. Tu autem, &c. **Lectio.** Cum fororibus autem quamdiu funt in labore, Priorifla, uel Supprioriffa, uel aliqua alia ad hoc a Priorifla affignata fit prefens. Laborent autem cum filentio. Nulla

recedat a communi laborario ſine licencia et neceſſitate: que autem ſic exierit, expleta neceſſitate, redeat. Tu autem, &c.

De Edificiis, xxviij capitulum.

Edificia ſororum ſint humilia, curioſitate uel ſuperfluitate non notanda, et opponatur cura diligens quod ordinentur officine prout melius fieri poterit pro religione ſeruanda. Ante omnia, detur opera quod clauſura ſit valde alta et fortis; ita ut uel egrediendi, uel ingrediendi, per clauſuram opportunitas nulla detur. Tu autem, &c. **Lectio.** Non ſit autem in clauſura ſororum niſi vnum oſtium forte et bonum, quod cum duabus clauibus, uel pluribus quantitate et forma differentibus, claudatur, cum vna intus, uel cum alia exterius. Interior autem cuſtodiatur exterius, uel intus, ſecundum diſpoſitionem Prioris prouincialis uel Vicarii eius. Exteri * * * *†

De Ingreſſu et Egreſſu Domorum, xxix capitulum.

Circa ingreſſum et egreſſum domorum ſororum, ſummam adhibere volentes cautelam, interdicimus ſub pena anathematis, ne unquam aliqua ſororum egrediatur clauſuram; niſi propter periculum ignis, uel ruine, uel latronum, uel malefactorum, aut ſimilium euentuum que ſolent vergere in periculum mortis, niſi forte de licencia Magiſtri, ex cauſa aliqua tranſferri contigerit aliquam ad aliam domum faciendam uel factam. Tu autem, &c. **Lectio.** Regem uel Reginam, Metropolitanum, uel Dyoceſanum, uel Legatum, uel Cardinalem, uel Papam, uel Patronum, uel Patronam, ſi ab initio fundationis eis conceſſum fuerit, licebit ingredi cum ſocietate honeſta et moderata, vbi uſque modo fuerit conſuetudo. Tu autem, &c. **Lectio.** Item Magiſter, uel Prior prouincialis, uel viſitator ad hoc miſſus, cauſa viſitationis ingredi poterit, cum ſocietate fratrum matura interdum, ſed raro. Quando vero aliquis predictorum ingreditur, Prioriſſa cum tribus antiquioribus eum ſemper comitetur. Alie vero non diſcurrant; ſed ſint in capitulo, uel in eccleſia, uel in alio loco honeſto, omnes, preter illas que neceſſario occupantur in aliquibus

† One leaf wanting.

officiis, donec regreſſus fuerit extra domum. Tu autem, &c. **Lectio.** Nulla loquatur cum aliquo ingrediencium ſeorſum ab alijs, niſi forſan cum aliquo prediᴄtorum qui poſſunt et debent intrare, et hoc de licencia, exceptis prioriſſa et tribus ſororibus ad hoc deputatis. Prioriſſa et tres alie ſimul ſtent et ſimul vadant, uel bine et bine, nec aliqua aliarum loquatur alienis, niſi preſente et audiente aliqua prediᴄtarum. Loquatur autem cum alijs, quos ex aliqua cauſa contigerit ingredi de expedientibus, breuiter et ſuccincte. Tu autem, &c. **Lectio.** Item ſi opporteat infra terminos ſororum aliqua opera fieri neceſſaria, poterunt intrare operarij aliqui de licencia Prioris prouincialis uel Vicarij ; et tunc Prioriſſa et Supprioriſſa et Procuratrix, uel alie tres de antiquis et maturis ad hoc deputatis, operarijs loqui poterunt, ita tamen quod una ab alijs duabus audiatur. Alie vero nullo modo loquantur eis ; nec eciam ad eos accedant. Tu autem, &c. **Lectio.** Item ſi aliquam ita infirmari contigerit, quod ad locum conſuetum communioni venire non poſſit, ſi oportuerit eam communicari, ſacerdos in ſuperpellicio, cum ſtola, corpus Chriſti deferens reuerenter, precedentibus cum duabus ſororibus cum cereis, et vna cum aqua benedicta, et alia campanulam deferente, aſſociantibus nichilominus aliquibus de maturioribus ſororibus, ad infirmariam vadat, et infirmam communicet, prout in ordinario continetur. Si autem aliqua ſoror infirmatur in tantum quod eam invngi oporteat, tunc ſacerdos indutus ut ſupra de communione dictum eſt, oleum ſacre vnctionis deferat, et vna ſorore crucem portante, precedentibus duabus cum cereis, ad infirmariam vadat, et totus conuentus eum proceſſionaliter antecedat. Tu autem, &c. **Lectio.** Intrans autem ſacerdos infirmariam dicat, Pax huic domui, et cetera fiant ſicut notatum eſt in ordinario, ita tamen quod abſterſiones cum ſtupis fiant, uel a Prioriſſa, uel ab aliqua ſorore cui iniunxerit. Cauendum eſt autem, ne de facili multiplicentur ingreſſus, modo cauſa communionis, modo cauſa vnctionis, ſine magna cauſa, ſed ſimul fiat vtrumque. Cum autem ſimul communicari et inungi aliquam oportuerit, ſoror aliqua crucem portet, et frater et ſocius ſacram deferant vnctionem. Et primo fiat communio, deinde vnctio. Et in iſto caſu ſemper remaneat conuentus in infirmaria uſque ad completionem officij. Porro, vbi copia miniſtrorum ſupradicto-

rum non habetur inpromptu, uel propter aliquam neceſſitatem feſtinare oportet, omiſſa ſolennitate predicta de miniſtris et apparatu, fiat, quod faciendum erat, ſicut fieri poterit bono modo. Tu autem, &c.

De Capitulo quotidiano, trigeſimum capitulum.

Finitis matutinis, teneatur capitulum, uel poſt primam, uel poſt terciam et miſſam, ſi miſſa poſt primam dicatur. Aliquando eciam poterit intermitti ſi Prioriſſe videatur. Ingreſſo conuentu, capitulum lectrix pronunciet lunam, et que de kalendario pronuncianda ſunt, et ebdomidaria proſequatur precioſa etc. Deinde ſororibus reſidentibus, lectrix pronunciet leccionem de conſtitutionibus, uel de euangelio pro tempore premiſſo, Jube Domine benedicere. Et ebdomidaria ſubiungat benedictionem, regularibus diſciplinis uel diuinum auxilium pro tempore. Tu autem, &c. **Lectio.** Ac facta abſolutione pro defunctis, dicat que tenet capitulum, Benedicite, et reſponſo, Dominus, inclinent omnes. Deinde recitatis beneficijs et recommendatis recommendandis orationibus, et dicto a Prioriſſa, Retribuere dignare, etc. Dictis eciam a conuentu pſalmis, Ad te leuaui, et de profundis, kyrieeleyſon, Pater Noſter, ſubſequentibus eciam tribus verſiculis, Oremus pro Domino Papa, Saluos fac ſeruos tuos et ancillas tuas, Requieſcant in pace, ab ebdomidaria dicendis, cum hiis tribus collectis, Omnipotens ſempiterne, Deus qui facis mirabilia, Pretende fidelium. Reſideant ſorores ; tunc que preeſt, poterit dicere breuiter ſi quid ad honeſtatem et correctionem ſororum viderit expedire. Tu autem, &c. **Lectio.** Poſt hec dicat que preeſt, Faciant venias ſuas que ſe reas intellexerint. Continuo que ſe reas exiſtimant, proſtrate, veniam petant. Deinde auditis primo nouiciabus, ſi in capitulo fuerint, audiende et egreſſis. Alie ſurgentes humiliter confiteantur culpas ſuas, et quarum culpa talis eſt, que digna ſit correctione, preparent, ſed ad correctionem, quam tenens capitulum faciat, uel illa cui iniunxerit. In capitulo vero, ſorores, niſi duabus de cauſis non loquantur, ſcilicet, culpam ſuam uel aliarum, dicendo ſimpliciter in prelatis ſuis tantum ad interrogata reſpondendo. Vna eciam ſtante et loquente, nulla loquatur. Tu autem, &c. **Lectio.** Nulla faciat proclamationem ex ſola ſuſpitione. Item nulla accuſet de auditu, niſi per-

ſonam a qua audierit, dicat. Similiter quelibet caueat ne malum quod audierit de alia alteri conferat, niſi dicat a qua audierit. Auditis culpis, dicitur pſalmus, Laudate cum verſu, Oſtende nobis Domine, Domine exaudi, et collecta actiones noſtras. In fine, dicat Prioriſſa, Adiutorium, et ſic ſoluitur capitulum. Cum non tenetur capitulum de culpis, pronuncianda ſunt ea, que ſunt de kalendario, et deinde precioſa, ſiue in choro, ſiue in capitulo, modo ſupradicto, exceptis recitationibus beneficiorum et orationibus annexis. Tu autem Domine, &c.

De Conceſſione domorum, capitulum trigeſimum-primum.

Inhibemus ſub pena excommunicationis, ne aliqua det operam directe, uel indirecte, ſcienter quod aliqua domus ſororum conſtruatur, uel conſtructa, ordini fratrum predicatorum comitatur, niſi prius, ſuper hoc haberetur conſenſus Capituli Generalis. Eadem diſtrictione, ordinamus, ne unquam in aliquo caſu domus aliqua recipiatur ſub cura ipſius ordinis, niſi cum ſufficiente prouiſione in bonis temporalibus pro neceſſitatibus ſororum. Nulli eciam libellus iſte tradatur ad tranſcribendum, uel videndum, ſine licencia Magiſtri Ordinis uel Prioris Provincialis. Tu autem, &c.

Expliciunt Conſtitutiones Sororum Ordinis Fratrum Predicatorum.

COLLECTIO MONUMENTORUM AD CONVENTUM SORORUM SANCTE KATHARINE DE SENIS PROPE EDINBURGUM PERTINENTIUM.

COLLECTIO MONUMENTORUM CONVENTUS SANCTE KATHARINE DE SENIS.

I. CARTA JACOBI IV. CONFIRMANS QUANDAM CARTAM FUNDATIONIS ET DONATIONIS, VIGINTI DUARUM ACRARUM ET DIMIDIETATIS UNIUS ACRE COMMUNIS MORE EDINBURGI, FACTAM PER DOMINUM JOANNEM CRAWFURD, PREBENDARIUM ECCLESIE COLLEGIATE BEATI EGIDII DE EDINBURGH. — *2do die Mensis Marcii*, 1512.

Jacobus, Dei gratia, Rex Scotorum, Omnibus probis hominibus totius terre ſue, clericis et laicis, ſalutem. Sciatis, nos quandam cartam fundationis et donationis factam per dilectum noſtrum oratorem et capellanum, Dominum Joannem Craufurde, prebendarium Eccleſie Collegiate Beati Egidii de Edinburgh, in laudem et honorem Dei omnipotentis, glorioſe paſſionis ſue, ac beatiſſime Virginis Marie matris ſue, Sancti Johannis Baptiſte, et omnium Sanctorum, de octodecim acris ſuis terrarum meſſuagii Beati Egidii, vulgariter Sanct Jely Grange vocati, et ſuis pertinentiis contigue jacentibus, a capella Beati Johannis Baptiſte, per ipſum Johannem, ſuper vna parte dictarum octodecim acrarum, noviter fundata et edificata, verſus auſtralem et occidentalem partes communis more Edinburgi: de quibus octodecim acris terrarum, vnus annuus redditus decem mercarum exiit annuatim ad altare et capellanum Eccleſie Cathedralis Glaſguenſis, eiſdem prius admortizatus: necnon de donatione et conceſſione factis per Prepoſitum, Balliuos, Conſules, et Communitatem burgi noſtri de Edinburgh, dicto Domino

Johanni Craufurde, nomine Sancti Johannis Baptiste antedicti, de vna pecia terre vaste communis more antedicte, cum prefatis octodecim acris terrarum contigue jacente, ad sustentationem vnius capellani perpetui, pro salute animarum quondam nobilissimorum progenitorum nostrorum, pro prosperitate et salubri statu nostri, et carissime consortis nostre, et successorum nostrorum, et pro salute animarum nostrarum, aliarumque animarum, in dicta carta ipsius Domini Johannis specificatarum, in dicta capella Sancti Johannis diuina pro perpetuo celebraturi, de mandato nostro, visam, lectam, inspectam, et diligenter examinatam, sanam, integram, non rasam, non cancellatam, nec in aliqua sui parte suspectam, ad plenum intellexisse sub hac forma. OMNIBUS hanc cartam visuris vel audituris, Dominus Johannes Craufurde, prebendarius Ecclesie Collegiate Beati Egidii burgi de Edinburgh, Salutem in Domino sempiternam: NOVERITIS, me in laudem et honorem passionis Dei omnipotentis, beatissimeque Virginis Marie matris intemerate, ac Sancti Johannis Baptiste, et Sancti Johannis Evangeliste, omniumque sanctorum celestis curie, pro salute animarum quondam bone memorie serenissimorum principum, Jacobi tertii et Margarete eius consortis Regis et Regine Scotorum, ac prosperitate et incolumitate illustrissimorum principum Jacobi quarti, Dei gratia, et Margarete eius consortis etiam Regis et Regine Scotorum moderni, et post eorum decessum, pro salute animarum suarum antecessorum et successorum nostrorum, ac pro salute animarum patris mei, et matris mee, ac pro salute anime mee, et animarum omnium eorum quibus aliquatenus teneor, et penes quos aliqualiter deliqui in hoc mundo, ac pro animabus Prepositi et Balliuorum, Consulum, et Communitatum huiusmodi burgi de Edinburgh, ac pro salute animarum omnium fidelium defunctorum, dedisse, concessisse, et hac presenti carta mea, confirmasse, necnon dare, concedere, et hac presenti carta mea, confirmare, dictis omnipotenti Deo, gloriosissimeque Virgini Marie matri sue intacte, Sancto Johanni Baptiste et Sancto Johanni Evangeliste, et omnibus Sanctis Paradisi, vnique capellano diuina celebranti, et suis successoribus, qui, pro tempore fuerint, diuina celebrantibus, in ecclesia dedicata et per me fundata, et edificata in honore dicti Johannis Baptiste, et Johannis Evangeliste, super solum et fundum terrarum

meſſuagii Beati Egidii alias Sanct Jely Grange nuncupati, in communi mora dicti burgi, Omnes et Singulas illas meas octodecim acras huiuſmodi terrarum, et meſſuagii, cum omnibus pertinentiis, necnon illam particulam terre dicte more, mihi caritatiue donatam, per Prepoſitum, Balliuos, Conſules ac Communitatem dicti burgi, continentem vnam acram terre et quartam partem vnius particate terre, aut circiter, atque Totas et Integras illas meas tres acras terre et dimidietatem vnius acre terre, prefate more, mihi pertinentes, ex meo conqueſtu, a Prepoſito, Balliuis, Conſulibus, et Communitate modernis huiuſmodi burgi, in feodifirma, inſimul contigue jacentes, ad orientalem partem dicte communis more, inter terram Johannis Cant ex parte occidentali, et dictam communem moram huiuſmodi burgi ex auſtrali et orientali partibus, et Villam de Mureburgh nouiter edificatam ex boreali ab vna partibus, et alia, prout limites et lapides ponuntur inter dictas terras antedicte Eccleſie dedicate et terras prefati Johannis Cant limitantur; continentes in toto, viginti duas acras et dimidietatem vnius acre terre, cum pertinentiis, jacentes infra vicecomitatum de Edinburgh. Tenendas et Habendas omnes et ſingulas predictas terras in toto continentes viginti duas acras terre et dimidietatem vnius acre terre vt ſupra, cum omnibus pertinentiis ſuis dictis, omnipotenti Deo et glorioſe Virgini Marie ſue intimerate genitrici, et Sancto Johanni Baptiſte, et Sancto Johanni Evangeliſte, omnibusque Sanctis Paradiſi, et dicto capellano diuina celebranti, et ſuis ſucceſſoribus capellanis diuina in dicta eccleſia dedicata celebraturis, qui pro tempore fuerint, pro animabus ſupradictis, in puram et perpetuam elemoſinam, prout jacent in longitudine et latitudine, in domibus, edificiis, bondis, et limitibus, cum libero introitu et exitu, ac cum omnibus aliis et ſingulis libertatibus, commoditatibus, proficuis et aſiamentis, ac juſtis pertinentiis ſuis quibuſcunque, tam non nominatis quam nominatis, tam ſubtus terra quam ſupra terram, tam procul, quam prope, ad predictas terras cum ſuis pertinentiis, ſpectantibus, ſeu juſte ſpectare valentibus quomodolibet in futurum, et adeo libere, quiete, plenarie, integre, honoriſice, bene, et in pace, ſicut alique terre infra regnum Scotie alicui capellano diuina ſeruicia celebranti in puram et perpetuam elemoſinam per aliquem liberius dantur vel conceduntur,

aut dari vel concedi poterunt qualitercunque in futurum, ac ſine retinemento, reuocatione, aut obſtaculo aliquali: Volo tamen, et concedo, quod idem capellanus huiuſmodi eccleſie, et ſeruicii eiuſdem, qui pro tempore fuerit, ſit capellanus et preſbiter ſecularis, nulliuſque voti religionis obligatus, laudabilis fame, et honeſte conuerſationis, atque indies in dicta eccleſia cum diſpoſitus fuerit ad ſummum altare eiuſdem, miſſam celebrare tenebitur, et exhorare pro animabus ſupradictis, in hunc modum,—viz. omni feria ſecunda, ſcilicet die lune, miſſam de requie, et die Veneris, de quinque vulneribus Domini noſtri Jeſu Chriſti, niſi licite impeditus fuerit, per aliquod magis duplex feſtum: Volo etiam, concedo, et ordino, quod huiuſmodi eccleſie et ſeruicii eiuſdem capellani donatio, quotiens vacare contigerit, citra omnem aliam ordinariam collationem ſiue donationem, mihi, pro toto tempore vite mee, vere pertineat, et poſt meum deceſſum, Prepoſito, Balliuis, Conſulibus, et Communitati huiuſmodi burgi, ſpectabit et pertinebit, ita quod ſufficientem capellanum qualificatum et idoneum cognominis mei aut parentele, ſi commode haberi poterit, infra tres dies poſt vacationem eiuſdem, eligant et admittant; in quo ſi remiſſe fuerint aut negligentes, Volo tunc et ordino, quod huiuſmodi donatio dicti capellani et ſeruicii huiuſmodi eccleſie ad Prepoſitum et Prebendariis Eccleſie Collegiate Domini Egidii huiuſmodi burgi, hac vice quotiens contigerit, vere ſpectabit et pertinebit, ita vt ipſi infra dictos tres dies ſufficientem capellanum parentele mee aut cognominis, vt ſupra, eligant: tenebitur idem Capellanus qui pro tempore fuerit, ad continuam reſidentiam et ibidem in dicta eccleſia ad ſummum altare eiuſdem, miſſam indies celebrare, cum diſpoſitus fuerit, cum placebo et dirige ſemel in ebdomada,—viz. ſexta feria per ſe et non per alium ſubſtitutum, pro animabus ſupradictis, et ad primum lauatorium cuiuſlibet miſſe, exhortet populum aſſedentem, ut dicant vnum pater noſter, cum ſolutatione angelica Ave Maria, pro animabus fundatorum ſuorum patronorum et omnium fidelium defunctorum: et ſi capellanus dicte capellanie, qui pro tempore fuerit electus et admiſſus, per Prepoſitum Balliuos et Communitatem burgi de Edinburgh, procuret collationem ordinariam ſibi fiendam, ſuper eadem, Volo tunc, et Ordino illo caſu, quod huiuſmodi capellania ipſo facto vacet, et altero capellano

idoneo donetur, per Prepofitum et Capitulum antedicte ecclefie collegiate; aut e converfo, fi capellanus electus per prefatos Prepofitum et Capitulum, procuret collationem ordinariam fibi fiendam, fuper eadem, Volo, et Ordino, quod illo cafu vacet eadem capellania incontinente, et alteri capellano donetur per Prepofitum, Balliuos, et Confules eiufdem burgi: Volo etiam, et Ordino, quod fi capellanus dicte capellanie, qui pro tempore fuerit, ad aliud beneficium vberius fuerit promotus, incontinente ipfa vacabit capellania; et fi idem capellanus qui profuerit, abfentauerit fe a celebratione diuorum feruiciorum vt fupra continue per quindecim dies, abfque licentia patronorum vel legitima caufa, ipfo facto vacet huiufmodi capellania; etiam nec licebit ipfi capellano habere feu detinere focariam aut concubinam in camera, vel in domo fua, nec fe exercet in ludis cartharum, nec fit communis alliator, vel confimilibus vti ludis qui fortunam confequuntur, quam vacabit dictum ferucium, et hiis cognitis, feu aliquo premifforum, alter idoneus capellanus loco fuo conftituatur. Infuper conftitutus et ordino vnum prouecte etatis virum apud dictam ecclefiam, vite honefte, et bone conditionis, ibidem remanfurum, et habebit albam femper veftem, et in fuo pectore portans et habens figuram,—viz. caput Sancti Johannis Baptifte, qui dicetur eius heremita et arceatur ad continuam refidentiam, et indies deuote celebrabit et dicet pro fuo fundatore, et animabus fupradictis fuffragia fubfequentia,—viz. de mane ante horam nouenam, pfalterium beate Marie Virginis, et tempore miffarum quindecem pater nofter, et tot Ave Marie, et vnum Credo, ante imaginem crucifixi; et poft eleuationem corporis Chrifti, genibus flexis, quinque pater nofter, et tot Ave Maria, et vnum Credo, in honore paffionis Jefu Chrifti, et Sancti Gregorii, et in tempore vefperorum, pfalterium prefate gloriofe Virginis Marie, et quinque pater nofter, et tot Ave Maria, et vnum Credo, in honore paffionis Jefu Chrifti. Qui quidem heremita mundabit et purgabit dictam ecclefiam a fordibus, et miniftrabit aquam, ignem, et fal, facerdoti celebranti, et erit miniftrator in celebratione miffarum, et erit prefentatus et electus per fuprafcriptos patronos, et habebit pro fua fuftentatione vnam acram terre, cum domo et orto eidem contigue adiacentibus, verfus auftrum. Nec itaque licebit predictis patronis qui pro tempore fuerint, predictas

terras nec aliquam partem earundem prouentus, aut redditus earundem, in toto nec in parte apud ſe retinere, vel in alienos vſus tranſmutare, ſed quod integre ad ſuſtentationem dictorum capellani et heremite, vt ſupra ſcriptum eſt, qui pro tempore fuerint, permaneant et conſeruentur. Et ego vero prefatus Dominus Joannes Crauſurde, prebendarius vt ſupra, heredes mei, et aſſignati, omnes et ſingulas predictas terras, in toto continentes viginti duas acras et dimidietatem vnius acre terre vt ſupra, cum omnibus ſuis pertinentiis dictis omnipotenti Deo, et glorioſiſſime Virginis Marie ſue intemerate genitrici, et Sanctis Johanni Baptiſte, et Evangeliſte, omnibusque Sanctis Paradiſi, et dicto capellano diuine celebranti, et ſuis ſucceſſoribus capellanis in dicta eccleſia diuina dedicata celebraturis, qui pro tempore fuerint, pro animabus ſupradictis, in puram et perpetuam elemoſinam, et dicte heremite, et ſuis ſucceſſoribus, ſimiliter, et adeo libere, et quiete, in omnibus et per omnia, forma pariter et effectu, vt preſcriptum eſt, contra omnes mortales warrantizabimus, acquietabimus, et imperpetuum defendemus. In cuius rei teſtimonium ſigillum meum huic preſenti carte mee eſt appenſum, apud Edinburgh, decimo quinto die menſis Februarii, Anno Domini milleſimo quingenteſimo duodecimo. Coram his teſtibus, diſcretis et honeſtis viris, Magiſtro Jacobo Foulis, Domino Thoma Evin Capellano, Willielmo Johneſtoun, Thoma Lawſoun, Joanne Foular, et Henrico Strathauchin, notariis publicis, cum diuerſis aliis. Quam quidem cartam et donationem in eadem contentam in omnibus punctis et articulis, conditionibus et modis, ac circumſtantiis ſuis quibuſcunque, in omnibus et per omnia, forma pariter et effectu, Approbamus, Ratificamus, et pro nobis, et ſucceſſoribus noſtris, Admortizamus, et ad manum mortuam pro perpetuo Confirmamus, vt premiſſum eſt; ſaluis nobis et ſucceſſoribus noſtris, orationum deuotarum ſuffragiis dictorum capellani, et heremite et ſucceſſorum ſuorum tantum. In cuius rei teſtimonium huic preſenti carte noſtre magnum Sigillum noſtrum apponi precipimus. Teſtibus, Reuerendiſſimo et Reuerendo in Chriſto patribus, Alexandro Sancti Andree Archiepiſcopo, Monaſteriorum de Dunfermeling et Coldinghame commendatario, Cancellario noſtro; Willielmo Epiſcopo Aberdonenſi, noſtri Secreti Sigilli Cuſtode; dilectis conſanguineis noſtris

Archibaldo Comite de Argyle, Domino Campbell et Lorne, magiſtro hoſpitii noſtri; Matheo Comite de Lennox, Domino Dernlie; Alexandro Domino Home, magiſtro camerario noſtro; Andrea Domino Gray, juſticiario noſtro, et dilectis clericis noſtris Magiſtris Painter, ſecretario noſtro, et Gavino Dunbar, Archidiacono Sancti Andree, noſtrorum rotulorum regiſtri ac conſilii clerico. Apud Edinburgh, ſecundo die menſis Marcii, anno Domini milleſimo quingenteſimo duodecimo, et regni noſtri viceſimo quinto.

II. BULLA ERECTIONIS CONVENTUS SORORUM SANCTE KATHARINE DE SENIS, PROPE EDINBURGUM.

Leo epiſcopus, ſervus ſervorum Dei, ad perpetuam rei memoriam, cathedram preeminentie paſtoralis in hac militanti eccleſia, diſpoſitione divina, meritis licet inſufficientibus gubernantes, ſancto et pio deſiderio tenemur efficere, ut religionis propagatio, quibuſvis in locis, per noſtre operationis diligentiam, gratia quoque cooperante divina, ſalubriter accreſcat, divinuſque cultus, cum Chriſti fidelium ſpirituali conſolatione, augmentum ſuſcipiat: ſane pro parte dilectarum in Chriſto filiarum, nobilium mulierum modernarum de Setton, et de Glenberwe, et de Baſs, locorum Sancti Andree dioceſios, Nobis, nuper exhibita petitio, continebat quod alias ipſe et quamplures alie probe et devote mulieres partium illarum, cupientes terrena in celeſtia et tranſitoria in eterna felici commercio commutare, ob ſingularem quem ad ordinem Fratrum Predicatorum gerunt devotionis affectum, ſtructuras et edificia opere ſumptuoſiſſimo, non ſine magnis expenſis de bonis a Deo eis collatis, in certo convenienti loco templo Sancti Johannis in moro nuncupato prope oppidum Edinburgi dicte dioceſios, pro uſu et habitatione monialium ordinis Sancti Auguſtini, ſub cura, habitu, et ſecundum inſtituta ordinis Fratrum Predicatorum, viventium, quibus regnum Scotie in totum carere dignoſcitur, conſtrui et edificari fecerunt; et ei in loco ſtructurarum et edificiorum hujuſmodi, unum monaſterium monia-

lium ordinis Sancti Augustini, sub cura fratrum hujusmodi, pro triginta monialibus in eo introducendis, erigeretur et institueretur, ac dilecto filio moderno et pro tempore existenti in prefato regno Scotie dicti ordinis Fratrum Predicatorum, provinciali, moniales usque ad dictum numerum, in dicto sic erecto monasterio introducendi ; et sic introductis monialibus, structuras et edificia hujusmodi recipiendi et inibi perpetuo inhabitandi licentia concederetur ; ex hoc profecto piis voluntatibus domicellarum et aliarum mulierum predictarum, ac totius populi regni Scotie hujusmodi, cum divini cultus augmento, non parum consuleretur. Quare pro earundem domicellarum parte, nobis fuit humiliter supplicatum, ut in loco structurarum et edificiorum hujusmodi, unum monasterium monialium, ordinis Sancti Augustini, sub cura Fratrum Predicatorum hujusmodi, pro triginta monialibus hujusmodi, in eo introducendis, erigere et instituere, ac moderno et pro tempore existenti, in dicto regno Scotie ordinis Predicatorum hujusmodi, provinciali, prefatas moniales, usque ad dictum numerum, in sic erecto monasterio introducendi, et sic introductis monialibus, structuras et edificia hujusmodi recipiendi, et inibi perpetuo inhabitandi, licentiam et facultatem concedere, aliasque in premissis oportune providere de benignitate Apostolica dignaremur. Nos igitur, qui singulorum Christi fidelium consolationem, et divini cultus augmentum nostris potissime temporibus supremis exoptamus affectibus, prefatas domicellas, et earum quamlibet, a quibusvis excommunicationis suspensionis et interdicti, aliisque ecclesiasticis sententiis, censuris, et penis, a jure vel ab homine, quavis occasione vel causa latis, si quibus quomodolibet innodate existunt, ad effectum presentium duntaxat consequendum, harum serie absolventes et absolutas fore, censentes hujusmodi supplicationibus inclinati, unum Monasterium Monialium, ordinis Sancti Augustini sub cura Fratrum Predicatorum hujusmodi, pro triginta monialibus in eo introducendis, in loco structurarum et edificiorum predictorum, auctoritate Apostolica, tenore presentium, sine alicujus prejudicio, Erigimus et Instituimus, ac moderno et pro tempore existenti provinciali ordinis Predicatorum hujusmodi in regno Scotie, easdem moniales, usque ad dictum numerum, in sic erecto monasterio introducendi, eisque sic introductis monialibus, structuras et edificia hujusmodi recipiendi, et

inibi perpetuo inhabitandi, licentiam et facultatem concedimus. Preterea quod ipſe modernus et pro tempore exiſtens Provincialis, curam, regimen, et adminiſtrationem monaſterii erecti hujuſmodi, et in eo pro tempore introductarum et introducendarum monialium habeat, eadem auctoritate, ſtatuimus et ordinamus, nec non pro tempore exiſtenti Provinciali hujuſmodi, in virtute ſancte obedientie, ac ſub excommunicationis ſententia, diſtricte precipiendo, mandamus quatenus curam, regimen, et adminiſtrationem hujuſmodi, in ſe ſuſcipiens, normam et regularia inſtituta ordinis Sancti Auguſtini hujuſmodi, in dicto monaſterio obſervari faciat, ac pro tempore introductas et introducendas in eo moniales, ad illa obſervanda et ſecundum illa vivendum, cogat et compellat auctoritate noſtra ; et nichilominus eidem ſic erecto monaſterio, ac illius pro tempore exiſtentibus monialibus, ut omnibus et ſingulis gratiis, conceſſionibus, favoribus, indultis, immunitatibus, exemptionibus, prerogativis, indulgentiis, et privilegiis, quibus alia monaſteria monialium, prefati Sancti Auguſtini ordinis, in genere utuntur, potiuntur, et gaudent ; ac uti, potiri et gaudere poterunt, quomodolibet in futurum uti, potiri, et gaudere, libere et licite valeant, eiſdem auctoritate et tenore indulgemus, non obſtantibus conſtitutionibus et ordinationibus Apoſtolicis, ac ordinum predictorum juramento, confirmatione Apoſtolica, vel quavis firmitate alia, roboratis et conſuetudinibus, ceteriſque contrariis quibuſcunque. Nulli ergo omnino hominum liceat hanc paginam noſtre abſolutionis, erectionis, inſtitutionis, conceſſionis, ſtatuti, ordinationis, mandati, et indulti, infringere, vel ei auſu temerario contraire. Si quis autem hoc attemptare preſumpſerit, indignationem omnipontentis Dei, ac beatorum Petri et Pauli Apoſtolorum ejus, noverit incurſurum. Datum Rome apud Sanctum Petrum, anno incarnationis Dominice, milleſimo quingenteſimo decimo ſeptimo, quarto Kal. Februarii, Pontificatus noſtri, anno quinto.

III. CARTA CONFIRMATIONIS JACOBI V.—CUM CONSENSU JOANNIS DUCIS ALBANIÆ, OCTODECIM ACRARUM TERRE, CONCESSA JOSINE HENRYSOUN, CETERISQUE CONSORORIBUS CONVENTUS SANCTE KATHARINE DE SENIS.

Jacobus, Dei gratia, Rex Scotorum, Omnibus probis hominibus totius terre ſue clericis et laicis, Salutem, Sciatis, nos cum aviſamento authoritate et conſenſu chariſſimi conſanguinei et tutoris noſtri Joannis Ducis Albanie, etc. regni noſtri Protectoris et Gubernatoris, Cartam donationem, et infeodationem, factas per Joannem Cant burgenſem burgi noſtri de Edinburgh, dominum ſuperiorem terrarum ſubſcriptarum cum conſenſu et aſſenſu Agnetis Kerkettill ſponſe, necnon de conſenſu dilecti noſtri Domini Joannis Craufurde, capellani, cui prefate carte hereditarie pertinebant, per ipſum de dicto Joanne Cant, tento in capite, et in ſuis manibus per eum reſignate, Deo omnipotenti, ac religioſe mulieri Joſine Henryſoun, ceteriſque conſororibus religioſis mulieribus ordinis Sancti Dominici, Sancte Katharine de Senis vulgariter nuncupate, in loco ſuo apud eccleſiam Sancti Joannis Baptiſte, ſuper prefatas terras dicto Domino Joanni pertinentes, jam fundato et inchoato, Deo ſeruientibus earumque ſucceſſoribus religioſis mulieribus eiuſdem ordinis in dicto loco imperpetuum ſeruituris, in puram et perpetuam elemoſinam, ſuper totis et integris illis octodecim acris terrarum arabilium edificatarum et vaſtarum meſſuagii beati Egidii cum pertinentiis, jacentibus inter ceteras terras dicti Joannis eiuſdem beati Egidii vulgariter Sanct Gelis Grange vocatas ex occidentali, et auſtrali partibus, et terras communis more Edinburgi, ex orientali et boreali partibus, ab vna et alia, infra vicecomitatum noſtrum de Edinburgh, vnacum jure patronatus, privilegio, emolumento, proficuo et vtilitate, dicte eccleſie Sancti Joannis Baptiſte, per eundem Dominum Joannem Craufurde, ſuper huiuſmodi terras fundate, de mandato noſtro viſam, lectam, inſpectam et diligenter examinatam, ſanam, integram, non raſam, non cancellatam, nec in aliqua ſui parte ſuſpectam ad plenum intellexiſſe ſub hac forma, Omnibus hanc cartam viſuris vel audituris, Joannes Cant, burgenſis burgi noſtri de Edinburgh, ac dominus ſuperior terrarum ſubſcriptarum cum pertinentiis,

Salutem in Domino ſempiternam: Noueritis me zelo deuotionis et caritatis intuitu, cum conſenſu Agnetis Carkettill, chariſſime ſponſe mee necnon de conſenſu venerabilis viri Domini Joannis Craufurde, capellani, cui prefate terre ſubſcripte hereditarie pertinebant, per ipſum de me tente in capite, Dediſſe, Conceſſiſſe, et hac preſenti carta mea Confirmaſſe, necnon dare concedere, et hac preſenti carta mea confirmare Deo omnipotenti, ac religioſe mulieri Joſine Henryſoun, ceteriſque conſororibus religioſis mulieribus ordinis Sancti Dominici, Sancte Katharine de Senis vulgariter nuncupate, in loco ſuo, apud eccleſiam Sancti Joannis Baptiſte, ſuper prefatas terras dicto Domino Joanni, pertinentes, jam fundato, et inchoato, Deo ſervientibus, earumque ſucceſſoribus religioſis mulieribus, eiuſdem ordinis in dicto loco imperpetuum ſeruituris, in puram et perpetuam elimoſinam, Totas et Integras illas octodecim acras terrarum arabilium edificatarum et vaſtarum meſſuagii Beati Egidii, cum pertinentiis, jacentes inter ceteras terras meas eiuſdem meſſuagii Beati Egidii vulgariter Sanct Gelis Grange vocatas, ex occidentali, et auſtrali partibus, et terras predicte more communis Edinburgi, ex orientali et boreali partibus, ab vna et alia, infra vicecomitatum de Edinburgh, vnacum jure patronatus, privilegio, emolumento, proficuo, et vtilitate dicte eccleſie Sancti Johannis Baptiſte, per eundem Dominum Johannem Craufurde, ſuper huiuſmodi terras fundate et edificate: Quequidem octodecim acre terrarum cum pertinentiis, vnacum jure patronatus, privilegio, emolumento, et vtilitate prenominate eccleſie fuerunt prefati Domini Johannis Craufurde hereditarie, et quas, et que idem Dominus Joannes Craufurde, non vi aut metu ductus, nec errore lapſus, ſeu dolo circumventus, ſed ſua mera pura et ſpontanea voluntate ac zelo deuotionis, in manibus meis tanquam in manibus domini ſui ſuperioris earundem, per fuſtim et baculum, apud dictam eccleſiam Sancti Johannis Baptiſte, perſonaliter ſurſum reddidit, pureque et ſimpliciter reſignauit, ac totum jus et clameum, proprietatem, et poſſeſſionem, que et quas, in vel ad predictas terras, cum jure patronatus dicte eccleſie habuit, ſeu quouiſmodo habere potuit, pro ſe et heredibus ſuis omnino quieteclamauit imperpetuum: Tenendas et Habendas omnes, et ſingulas predictas octodecim acras terrarum arabilium edificatarum, et vaſtarum, cum omnibus ſuis perti-

nentiis, vnacum jure patronatus, privilegio, emolumento, proficuo, et vtilitate prefate ecclefie Sancti Johannis Baptifte, Deo omnipotenti, ac dicte Jofine Henryfoun, et confororibus fuis earumque fuccefforibus. eiufdem ordinis religiofis mulieribus in dicto loco fuo, apud dictam ecclefiam Deo fervientibus, et imperpetuum feruituris, in feodo et hereditate imperpetuum, ac in puram et perpetuam elemofinam, per omnes rectas metas fuas antiquas et diuifas, prout jacent in longitudine et latitudine, in domibus, edificiis, muris, mureniis, bofcis, planis, viis, femitis, aquis, ftagnis, lacubus, rivulis, pratis, pafcuis et pafturis, filuis, petariis, turbariis, carbonariis, cuniculis, columbariis, fabrilibus, brafinis, brueriis et geneftis, lignis, lapidibus et calce, aucupationibus, venationibus, et pifcationibus, cum communi paftura, libero introitu et exitu, ac cum omnibus aliis et fingulis libertatibus, commoditatibus, proficuis, et afiamentis, ac juftis pertinentiis fuis quibufcunque, tam non nominatis, quam nominatis, tam fubtus terra quam fupra terram, procul et prope, ad predictas octodecim acras terrarum edificatarum et vaftarum, vnacum jure patronatus, privilegio, emolumento, proficuo, et vtilitate prenarrate ecclefie Sancti Johannis, cum omnibus fuis fequelis et pertinentiis fpectantibus, feu jufte fpectare valentibus, quomodolibet in futurum, et adeo libere, quiete, plenarie, integre, honorifice, bene, et in pace, in omnibus, et per omnia, ficut predictus Dominus Johannes Craufurde, aut predeceffores fui prenominatas octodecim acras terrarum arabilium edificatarum et vaftarum, cum jure patronatus prefate ecclefie, et omnibus fuis pertinentiis liberius tenuit feu poffedit, tenuerunt feu poffederunt, ante dictam refignationem mihi inde factam ac fine aliquo retinemento, reuocatione aut obftaculo aliquali: Reddendo inde annuatim, predicte religiofe mulieres et earum fucceffores, vnum annuum redditum decem mercarum, vfualis monete regni Scotie, ad duos anni terminos confuetos — viz. Penthecoftes, et Sancti Martini in hieme, per equales portiones, capellano pro tempore feruienti ad altare Beati Stephani in ecclefia metropolitana Glafguenfi fituatum: Necnon prefate religiofe mulieres et earum fucceffores, perpetuis futuris temporibus, fingulis diebus, tam ferialibus quam feftiuis, cantabunt altam miffam pro dicto Domino Johanne Craufurde, fuifque benefactoribus et parentibus, cum oratione, commemora-

tione eiufdem, et ftatim poft dictam miffam, antiphona de Sancta Maria quacunque et poft vefperas vel completorium Salue Regina in honorem gloriofe Virginis Marie, fingulifque diebus, cum tempus vacauerit vnaqueque prefatarum religiofarum dominarum et earum fucceffòrum, deuote dicet quinquies Pater Nofter, et totius Ave Maria, cum fymbolo apoftolorum coram imagine crucifixi, et cum oratione Dominica Jefu Chrifti, filii Dei viui pene paffionem, etc. et in die obitus predicti Domini Johannis, ac fingulis in futurum annis, dicto die occurrente, cantabunt exequies mortuorum, cum miffa de requie pro ipfius anima, pulfatis campanis, et cereis accenfis, fuper magno altare cum folemnitate et honore, vt decet, fuftinebuntque tam die quam nocte vnam lampadem in eadem ecclefia, coram facramento, ex oblationibus datis feu dandis aut offerendis prenominate ecclefie Beati Johannis tantum, pro omni alio onere, exactione, queftione, demanda, feu feruicio feculari, que de predictis octodecim acris terrarum, et jure patronatus dicte ecclefie, cum fuis pertinentiis per quofcunque jufte exigi poterunt quomodolibet vel requiri. Et ego vero predictus Johannes Cant, heredes mei, et affignati, Totas, et Integras predictas octodecim acras terrarum arabilium edificatarum et vaftarum, vnacum jure patronatus, privilegio, emolumento, et vtilitate predicte ecclefie, cum omnibus fuis fequelis et pertinentiis, Deo omnipotenti, ac dicte Jofine Henryfoun, et confororibus fuis, earumque fucceflòribus eiufdem ordinis, religiofis mulieribus in dicto loco fuo, apud dictam ecclefiam, Deo feruientibus, et imperpetuum, feruituris, adeo libere et quiete, in omnibus, et per omnia, forma pariter et effectu vt premiffum eft, contra omnes mortales, warrantizabimus, acquietabimus, et imperpetuum defendemus, Referuato tamen libero tenemento omnium et fingularum predictarum octodecim acrarum terrarum, edificatarum et vaftarum, vnacum jure patronatus, privilegio, emolumento, proficuo, et vtilitate fepedicte ecclefie Beati Johannis Baptifte, cum omnibus fui fequelis et pertinentiis, antedicto Domino Johanni Craufurde, pro toto tempore vite fue. In cuius rei teftimonium huic prefenti carte mee, vnacum figillo prefati Domini Johannis Craufurde, capellani, in fignum eius confenfus et affenfus eft appenfum. Apud burgum de Edinburgh, decimo feptimo die menfis Aprilis, anno Domini millefimo quingentefimo

decimo ſeptimo, coram hiis teſtibus, diſcretis et prouidis viris, Fratre Johanne Adamſoun, provinciali ordinis Fratrum Predicatorum infra regnum Scotie, fratre Quintino Mure, Magiſtro Patricio Lauſoun, Dominis Johanne Jakſoun, Philippo Derling, et Johanne Linlythgw, capellanis, Willielmo Smeithbeird, Willielmo Kennedie, Roberto Paterſoun, et Johanne Foular, notario publico, cum diuerſis aliis. Quamquidem Cartam ac donationem et infeodationem, in eadem contentas, in omnibus ſuis punctis et articulis, conditionibus et modis, ac circumſtantiis ſuis quibuſcunque, in omnibus, et per omnia, forma pariter et effectu, vt premiſſum eſt, Nos cum aviſamento, authoritate, et conſenſu predicti noſtri tutoris, et regni gubernatoris, Approbamus, Ratificamus, et pro nobis, et ſucceſſoribus noſtris, cum aviſamento, authoritate, et conſenſu quibus ſupra, Admortizamus, et ad manum mortuam pro perpetuo Confirmanius: Ac inſuper, approbamus, ratificamus, et pro nobis, et ſucceſſoribus noſtris, admortizamus, et ad manum mortuam pro perpetuo confirmamus, omnes illas cartas, evidentias, et infeodationes, prefatis ſororibus, per quaſcunque alias perſonas, de quibuſcunque terris vel annuis redditibus, ſuper dictam communem moram temporibus affuturis conficiendas: decernentes hanc noſtram generalem mortificationem et confirmationem earundem, eiis fore et eſſe talis, et tanti vigoris, ac ſi dicte carte et donationes, in hac noſtra carta confirmationis, in maiori forma ſpecialiter inſerte fuiſſent, ſine aliqua reuocatione aut contradictione quacunque: ſaluis nobis et ſucceſſoribus dictarum ſororum et earum ſucceſſorum orationum ſuffragiis deuotarum tantum. In cuius rei teſtimonium huic preſenti carte noſtre admortizationis et confirmationis, magnum Sigillum noſtrum apponi, precipimus. Teſtibus, reuerendiſſimo reuerendiſque in Chriſto patribus, Jacobo, Archiepiſcopo Glaſguenſi, Cancellario noſtro; Dauid, epiſcopo Candide Caſe et capelle regie Strivilingenſis; Jacobo Epiſcopo Moravienſi; dilectis conſanguineis noſtris Alexandro Comite de Huntlie, Domino Badzenoch; Jacobo Comite de Arrane, Domino Hamyltoun; Heugone Comite de Eglingtoun, Domino Montgomery; Venerabilibus in Chriſto patribus, Johanne, Priore eccleſie metropolitane Sancti Andree; Georgio Abbate Monaſterii noſtri Sancte Crucis, prope Edinburgh, noſtri ſecreti ſigilli Cuſtode; dilectis clericis

noſtris, Magiſtris Gavino Dunbar, Archidiacano Sanĉti Andree, noſtrorum rotulorum et regiſtri conſilii Clerico, et Jacobo Ogiluy, Reĉtore de Kinkell, commendatario Monaſterii noſtri de Dryburgh. Apud Edinburgh, viceſimo quinto die menſis Maii, anno regni noſtri quarto.

Hec eſt vera copia carte confirmationis et admortizationis ſupraſcripte contente in regiſtro Sanĉti Domini noſtri regis, extraĉta, copiata, et collationata, in omnibus cum originali concordans, nil addito vel remoto, quod ſubſtantiam mutaret aut ſententiam variaret, per me, Dominum Joannem Skene de Curryhill, militem, Clericum rotulorum regiſtri ac Conſilii Sanĉti Domini Regis, ſub meis ſigno et ſubſcriptione manualibus.

Joannes Skene,
Clericus Registri, etc.

IV. INSTRUMENTUM ANNEXATIONIS ET INCORPORATIONIS HOSPITALIS SANCTI LAURENTII, PROPE BURGUM DE HADINOTOUN, CUM FRUCTIBUS ET REDDITIBUS EJUSDEM, AD CONVENTUM SANCTE KATHARINE DE SENIS.—1532.

In Dei nomine amen, per hoc preſens publicum inſtrumentum, cunĉtis pateat evidenter et ſit notum, quod anno incarnationis dominice, milleſimo quingenteſimo trigeſimo ſecundo, menſis vero Auguſti die vigeſimo nono, indiĉtione quinta Pontificatus, ſanĉtiſſimi in Chriſto patris et domini noſtri Domini Clementis, divina providentia Pape ſeptimi anno nono. In reverendiſſimi in Chriſto patris et Domini, Jacobi miſeratione divina Sanĉti Andree Archiepiſcopi, totius regni Scotie primati, legati nati, meique notarii publici et teſtum ſubſcriptorum, preſentia, perſonaliter conſtitutus venerabilis vir Dominus Johannes Gourlaw, hoſpitalis Sanĉti Laurentii, prope burgum de Hadingtoun, Sanĉti Andree dioceſios preceptor, proprio motu et ex certa ſcientia, certiſque ex cauſis rationabilibus, animum ſuum, ut aſſeruit, moventibus, conſentiit, et ſuum conſenſum per expreſſum prebuit unioni annexationi et incorporationi, prefati hoſpitalis Sanĉti Laurentii, fruĉtuumque reddituum et proventuum ejuſdem, fieri

cuidam monafterio feu religiofo loco monialium ordinis Sancte Katharine de Senis, prope oppidum Edinburgi conftitutum, refervatis tamen fibi Domino Johanni confentienti, hujufmodi hofpitalis fructibus redditibus et proventibus, tituloque, proprietate, et poffeffione ejufdem, quoad vixerit, aut faltem ufque ad pacificam poffeffionem alterius uberioris beneficii, per ipfum Dominum Johannem acceptandi feu obtinendi, ac in omnibus et per omnia, ac fi predicte unioni annexationi et incorporationi, dicti hofpitalis, fructuumque reddituum et proventuum ejufdem, minime confentiiffet, et non alias aliter neque alio modo. Et ut hujufmodi unio, annexatio, et incorporatio, melius, certius, et fecurius fuos debitos fortiatur effectus, idem Dominus Johannes, fimili motu proprio et ex certa fcientia omnibus melioribus, modo, via, forma, jure, et * * * quibus, melius, et efficacius potuit et debuit, poteft et debet, fecit, conftituit, creavit, nominauit, et folemniter ordinavit, Reverendum in Chrifto patrem, Dominum Hieronimum de Genuchiis, epifcopum Vigornienfem, Camere Apoftolice generalem Auditorem, Reverendofque fratres duos, Nicholaum Picolominibus, et Silveftrem Darium, facri Palatii Apoftolici caufarum auditores, Franfifcum Colluthium de Piftia, Johannem Thorntoun, Thomam Scott, Thomam Bofuall, Robertum Warnott, Andream Oliphant, * * * * * et eorum quemlibet, infolidos fuos veros legitimos et indubitatos procuratores, actores, factores, et negotiorum fuorum infrafcriptorum geftores, ac nuncios fpecales et generales; ita tamen quod fpecialitas generalitati non deroget, necontra: Dans et Concedens dictis fuis procuratoribus et eorum cuilibet, conjunctim et divifim, fuam liberam, puram, et omnimodam poteftatem, mandatumque fpeciale, irrevocabile, et expreffum, ad ipfius domini conftituentis nomine, et pro eo, coram fanctiffimo domino noftro Papa, ejufve vice cancellario aut cancellariam apoftolicam regente, aliove quocunque poteftatem habente, in Romana curia feu extra eam, et in partibus, coram fereniffimo principe Jacobo quinto Scotorum rege illuftriffimo, prefati hofpitalis vero, et indubitato patrono, cui hujufmodi hofpitalis pura et fimplex donatio, jure fundationis et dotationis, pertinere difnofcitur aliove quocunque poteftatem habente in partibus comparendis, et ibidem unioni, annexationi, et incorporationi, dicti hofpitalis fructuumque reddituum et proventuum,

ejufdem prefato monafterio feu loco monialium ordinis Sancte Katherine de Senis, refervatis tamen fibi domino conftituenti quoad vixerit, vel ufque ad pacificam poffeffionem alterius uberioris beneficii, per ipfum dominum conftituentem acceptandi feu obtinendi, prefati Hofpitalis fructibus, redditibus, et proventibus, tituloque, proprietate, et poffeffione ejufdem, in omnibus et per omnia, ac fi hujufmodi unioni, annexationi et incorporationi, minime confentiiffet, et non alias aliter neque alio modo confentiendum et confenfum fuum per expreffum prebendum, literas defuper expediendas, et expediri faciendas et procurandas jurandafque in ipfius conftituentis animam, quod in hujufmodi confenfus preftatione non intervenit nec interveniret fraus, dolus, nec fymoniaca labes, et generaliter omnia alia et fingula facienda, gerenda, et exercenda, que in premiffis feu circa premiffa neceffaria fuerint feu etiam opportuna, et que ipfemet dominus conftituens facere potuiffet, fi in eisdem perfonaliter intereffet ; cum poteftate etiam et facultate eifdem fuis procuratoribus unum vel plures, procuratorem vel procuratores, qui talem et fimilem habeant poteftatem, in omnibus et per omnia, ficut ipfi procuratores fubftituentes habere poffunt, habent, feu habere dignofcuntur. Promifit infuper idem dominus conftituens in manibus mei notarii publici, vice et nomine intereffe habentium ftipulantis et recipientis, fe, ratum, gratum, firmum et ftabile, habere, et habetur, id totum et quicquid dicti procuratores aut eorum fubftituti feu fubftituendi, vel eorum aliquis in premiffis feu circa premiffa duxerint, feu duxerit faciendum, et de non revocando feu contraveniendo in futurum, fide interpofita, et juramento interveniente, fub penis perjurii, infamie, et inhabilitatis, in uberiori et ampliffima forma extendendum. Super quibus omnibus et fingulis, prefatus Reverendiffimus dominus, Archiepifcopus, nomine et ex parte dicti monafterii monialium, et fimiliter dictus dominus conftituens, eiis et eorum cuilibet, ac aliis intereffe habentibus, fieri petierunt inftrumentum et inftrumenta, publicum feu publica. Acta erant hec in Hofpitio refidentie dicti Reverendiffimi patris Archiepifcopi, infra oppidum Edinburgi, hora nona ante meridiem aut eo circa, anno, die, menfe, indictione, et pontificatu quibus fupra ; prefentibus ibidem difcretis viris Dominis Thoma Bofuall, vicario de Kinglaffy, David Frafer, prefbyteris,

Magiſtro Georgio Cok, clerico, notario publico, et Georgio Boſuall, cum diverſis aliis teſtibus, ad premiſſa vocatis atque rogatis. Et ego, Thomas Crag, artium profeſſor, preſbiter Aberdonenſis dioceſios publicus ſacra auctoritate apoſtolica notarius, quia dictorum procuratorum conſtitutioni, et conſtituentis ratihabitione, ceteriſque premiſſis omnibus et ſingulis, dum ſic ut premittitur, &c.

V. INSTRUMENTUM POSSESSIONIS, HOSPITALIS SANCTE LAURENTII, IN FAVOREM PRIORISSE ET CONVENTUS SANCTE KATHARINE DE SENIS.— *10mo die Augusti*, 1533.

In Dei nomine, Amen, per hoc preſens publicum inſtrumentum, cunctis pateat evidenter, quod anno incarnationis dominice milleſimo quingenteſimo triceſimo tertio, menſis vero Auguſti die decimo ſexto, indictione ſexta, Pontificatus ſanctiſſimi in Chriſto patris et domini noſtri Domini Clementis divina providentia Pape ſeptimi, anno decimo,—In mei notarii publici et teſtium ſubſcriptorum preſentia, perſonaliter conſtitutus religioſus vir, Frater Johannes Smyt ordinis Fratrum Predicatorum, procurator devotarum filiarum Prioriſſe et Conventus Sancte Katharine communiter vocate de* Senis prope Edinburgum, Sancti Andree dioceſios, de cujus procuratoris mandato mihi notario predicto luculenter conſtabat, acceſſit ad ſacellum hoſpitalis Sancti Laurentii prope Haddingtoun, et ibidem preſentavit diſcreto viro, magiſtro et domino, Domino Johanni Lawſoun, capellano, quaſdem literas proviſionis, unionis et annexationis, prefati Hoſpitalis fructuum et proventuum ejuſdem, cum pertinentibus per reverendiſſimum in Chriſto patrem, Jacobum Sancti Andree Archiepiſcopum, ſub ejus ſigillo, ac ſigillo capituli eccleſie cathedralis Sancti Andree, factas prefatis Prioriſſe et Conventui et eorum ſucceſſoribus, ad perpetuam permanentiam, ipſum, reverentia qua decuit, requirendo, quatenus inſtitutionem dicti hoſpitalis vacantis per deceſſum quondam Domini Johannis Gourlaw capellani, ultimi poſſeſſoris ejuſdem, ſibi tanquam procuratori antedicto traderet, et deliberaret, juxta formam et tenorem dictarum literarum proviſionis, unionis et annexationis. Qui-

quidem Dominus Johannes Lawſoun, capellanus, attendens hujuſmodi requiſitionem fore juſtam, et rationi conſonam, tanquam obedientiae filius, volens dictis literis obtemperare, dictum fratrem Johannem Smyt, procuratorem dicte Prioriſſe et Conventus, et eo nomine in realem actualem et corporalem poſſeſſionem et inſtitutionem, ſeu quaſi prefati Hoſpitalis Sancti Laurentii, fructuum, reddituum, proventuum, jurium, et pertinentiarum ejuſdem, vacantium per deceſſum dicti quondam Domini Johannes Gourlaw, ultimi poſſeſſoris ejuſdem, ad perpetuam permanentiam, induxit et inſtituit, juxta formam et tenorem dictarum literarum proviſionis, unionis, et annexationis prefati Hoſpitalis fructuum, reddituum, et proventuum ejuſdem, cum ſuis pertinentibus: et in ſignum hujuſmodi inſtitutionis, et in poſſeſſionem ſeu quaſi inductionis, idem Dominus Johannes Lawſoun, calicem, librum, miſſalem, et reliqua ornamenta altaris et ſacelli, dicto fratri Johanni procuratori, et eo nomine antedicto, tradidit et deliberavit. Super quibus omnibus et ſingulis, prefatus frater Johannes procuratoris nomine quo ſupra, a me notario publico ſubſcripto, ſibi fieri petiit hoc preſens publicum inſtrumentum, unum ſeu plura, publicum ſeu publica. Acta erant hec, infra ſacellum dicti Hoſpitalis, hora circa decima ante meridiem, ſub anno, menſe, die, indictione, et pontificatu, quibus ſupra. Presentibus ibidem, honorabili viro Ricardo Maitland de Lethingtoun, Johanne Maitland, Johanne Richartſone, et Domino Thoma Gardinar, capellano, cum diverſis aliis, teſtibus ad premiſſa, vocatis et rogatis.

Et ego, Patricius Newtoun, Preſbyter Sancti Andree dioceſios publicus, ſacra apoſtolica auctoritate notarius, quia, &c.

VI. LITTERÆ MARCI GRIMANI LEGATI A LATERE AD UNIVERSUM SCOTIE REGNUM CONFIRMANTES ET APPROBANTES UNIONEM HOSPITALIS SANCTI LAURENTII, AD CONVENTUM SANCTE KATHARINE DE SENIS.—*Tertio Non. Martii*, 1544.

Marcus Grimanus, miſeratione divina Patriarcha Aquilegienſis, ſanctiſſimi domini noſtri Pauli Pape tertii, et ſedis Apoſtolice cum poteſtate legati de latere ad univerſum Scotie regnum legatus: Ad

perpetuam rei memoriam : In legationis culmine licet ſupra vires et merita ex apoſtolice ſedis benignitate conſtituti, ad ea vires ſolicitudineſque nobis creditis propenſius convertere debemus, perque divinus cultus cum Chriſti fidelium conſolatione augeatur, et continuum ad laudem et gloriam omnipotentis Dei ſuſcipiat incrementum, et illis preſertim que a regibus, ac dioceſanorum piis voluntatibus noſcuntur proceſſiſſe, firma et illibata perſiſtunt, cum a nobis petitur ſedis predicte firmitatis robur adjiciamus; exhibita ſiquidem pro parte dilectarum nobis in Chriſto Prioriſſe et Conventus eccleſie Sancte Catherine de Senis vulgariter nuncupate, prope oppidum Edinburgi, Sancti Andree, dioceſios, petitio continebat: Quod aliter bone memorie, Jacobus eccleſie Sancti Andree archiepiſcopus, dum eſſet in humanis monaſterium dicte eccleſie ex devotione Chriſti fidelium, et elemoſinarum largitione, fundatum, et de novo erectum, nullos aut ſaltem pauciſſimos redditus stabiles habere cognoſcens, et quod propter tenuitatem ac fructuum, reddituum, et proventuum ejuſdem ſaltem ſtabilium exiguitatem, numerus devotarum filiarum monialium ibidem ad Dei ſervitium ſub clauſura conſtitutarum, comode ſine alio ſuperveniente auxilio ſuſtentari non poterant, et quod ſi Hoſpitale Sancti Laurentii, prope Hadintoun, ejuſdem dioceſios et ipſius fructus, redditus et proventus, que de regio patronatu eſſe dinoſcebatur prefate eccleſie et monaſterio perpetuo unirentur et incorporarentur ipſi eccleſie et monaſterio comode provideretur, cultuſque divinus exinde augeretur, et numerus monialium ibidem Deo deſervientium, honeſtius et decentius ſuſtentaretur, dictum Hoſpitale Sancti Laurentii, cum omnibus fructibus, redditibus, et proventibus, juribuſque, et pertinentiis ſuis, ad hoc felicis memoriae Jacobi quinti ſereniſſimi Scotorum regis, expreſſo accedente conſenſu et beneplacito, auctoritate ſua ordinaria, predicto monaſterio et eccleſie Sancte Katharine de Senis, pro earundem Prioriſſe et monialium ibidem deo deſervientium ſuſtentatione, in perpetuum univit et incorporavit, et aliter ac alia fecit, prout in literis deſuper confectis quarum tenores preſentibus pro expreſſis haberi volumus plenius contineri dicitur. Cum autem ſunt Prioriſſa, Moniales, et Conventus hujuſmodi et earum petitio ſubjungebat, dubitent unionem, annexationem, et incorporationem hujuſmodi, juribus non ſubſiſtere, nobis humiliter

ſupplicari fecerunt, quatenus dicti Hoſpitalis Sancti Laurentii, cujus fructus, redditus, et proventus, novem libras Sterlingorum, ut ipſe aſſeruerunt, valorem annuum non excedant, unionem, annexationem, et incorporationem predictas, omniaque alia et ſingula, in dictis litteris ordinarii contenta, confirmare et approbare, illiſque perpetue firmitatis robur adjicere, omneſque et ſingulos juris et facti defectus, ſi qui forſan intervenerint, in iiſdem ſupplere ac aliter in premiſſis opportune providere de benignitate apoſtolica dignaremur: Nos igitur, earum humilibus ſupplicationibus inclinati, unionem, annexationem, et incorporationem predictas, omniaque alia et ſingula, in dictis litteris contenta, et inde ſequta, licita tamen, et honeſta auctoritate apoſtolica, nobis conceſſa, et qua fungimur in hac parte, omnes juris et facti defectus, ſi qui forſan intervenerint, in iiſdem ſupplentes, approbamus et confirmamus, illisque perpetue firmitatis robur obtinere, debere, et ſic per quoſcunque judices et commiſſarios, quavis auctoritate fungentes, ſublata, eis quavis aliter judicandi facultate judicari et diffinire, debere; nec non ſiſtens ſuper his a quoque quavis auctoritate ſcienter vel ignoranter contigerit attemptari, irritum et inane decernimus. Quocirca, reverendiſſimo in Chriſto patri, Archiepiſcopo Sancti Andree, et dilectis nobis in Chriſto, Beate Marie de Campis, ac Beati Egidii, Edinburgi eccleſiarum, Sancti Andree dioceſios, Prepoſitis, per preſentes mandamus, quatenus ipſi vel duo aut unus eorum per ſe vel alium ſeu alios, presentes litteras, et in eis contenta quecunque quotiens pro parte earundem Prioriſſe, et Monialium fuerint requiſiti, ſolemniter publicantes, eiſque in premiſſis, efficacis defenſionis preſidio aſſiſtenti faciant dictis Prioriſſe Monialibus et Conventu, ac ſucceſſoribus ſuis, premiſſis omnibus et ſingulis, ac aliis in tribus ordinariis et regiis aliiſque documentis contentis pacifice gaudere non permittentes, dictas Prioriſſam Moniales, et Conventum ſupradictum deſuper contra preſentium formam, et tenorem quomodolibet indebite moleſtari, contradictores quoſlibet et rebelles, per cenſuras eccleſiaſticas appellatione poſtpoſita compeſcendo, non obſtantibus conſtitutionibus, et ordinationibus Apoſtolicis, nec non hoſpitali, et eccleſie predicte etiam juramento, confirmatione Apoſtolica vel quavis firmitate, aliis roboratis, ſtatutis, et conſuetudinibus, privilegiis quoque et indultis, ac litteris

apoſtolicis eidem Hoſpitali, ſub quibuſcunque tenoribus et formis, ac cum quibuſvis etiam derrogatariarum, derrogatoriis et inſolitis clauſulis, et irritantibus ac aliis decretis, per quoſcunque Romanos Pontifices, etiam aliter quomodolibet conceſſis, approbatis, et innovatis; etiam, ſi in eis vel aliis documentis caveatur expreſſe, quod Hoſpitale prediđum, non niſi preſentato ſive nominato per regem ſereniſſimum Scotorum pro tempore exiſtentem, et de ejus conſenſu conferri poſſit, et aliter de illo fađe proviſiones ſeu uniones, etiam per ſedem Apoſtolicam nulle ſint, quibus omnibus etiam, ſi pro illorum ſufficienti derrogatione, de illis, eorumque totis tenoribus, ſpecialis, ſpecifica, individua, et expreſſa, non autem per clauſulas generales, et idem importantium mentio, ſeu quevis alia expreſſio, aut alia exquiſita forma ſervanda forent tenores hujuſmodi, ac ſi de verbo ad verbum, nihil penitus omiſſo, ac forma in illis tradita et obſervata inſerti forent preſentibus, pro expreſſis habentes illis aliter in ſuo robore permanſuris de ſpecialis dono gratie, ſpecialiter et expreſſe, derrogamus, ceteriſque contrariis quibuscunque; proviso tamen, quod propter unionem, annexionem, et incorporationem prediđas, Hoſpitale antediđum debitis non defraudetur obſequiis, ſed illius congrue ſupportentur onera conſueta, decernentes ex nunc, irritum et inane, quicquid ſecus ſuper his, a quoque ſcienter vel ignoranter contingerit attemptari. Datum Edinburgi Sanđi Andree dioceſios, anno incarnationis Dominice, milleſimo quingenteſimo quadrageſimo tertio: tertio Nono Martij, Pontificatus prefati Domini noſtri Pauli Pape tertii, anno decimo

viſa A. Thedalinius Audit.

M. Patrch. Legatus.*

* Indorsed,—

A. THEDAL[s].

Expedita die vj Martii, 1544,

0 do
2 fol. cxvij.

VII. COPIA STATUTI DE GLEBIS ECCLESIASTICIS NON DANDO IN FEODUM VEL EMPHITEOSIM, DE DATA VICESIMO QUARTO MENSIS MAII, 1555.

Ne reſidentia vicariorum, rectorum, et prebendariorum curis, et ſacramenta eccleſie miniſtrantium adminiſtrationes negligantur, Statutum eſt, vt nulle fiant infeodationes ſeu emphitiocae locationes, vel ad longum tempus aſſedationes, quarumcunque glebarum ſeu terrarum eccleſiaſticarum, aliquarum rectoriarum vel vicariarum per ipſos rectores vel vicarios impoſterum, niſi bonis cauſſis, in generali aut prouinciali conſilio ſeu ſynodo capitulariter tractatis, atque in eandem eccleſiaſticarum vtilitatem vergentibus, nec ſolum in particulare commodum ipſorum poſſeſſorum, ſed etiam pro perpetuo ſuorum ſucceſſorum, alias ne tales infeodationes ſeu locationes per ordinarios vel capitula admittantur, vllo modo dolo authorizentur, que ſi facte fuerint, pro nullis reputentur; et quo ad longas aſſedationes nouemdecim annorum, de et ſuper fructibus et decimis garbalibus dignitatum eccleſiaſticarum cathedralium poſt principales maiorum, et prebendarum rectorialium particularium, a menſis epiſcopalibus abbatibus ſeparatarum, preſens conuentio eaſdem fieri vſque ad propriam conuentionem generalem vel conſilium prouinciale, ſtatuendum, inchoandum, et celebrandum, penitus prohibet, ac ne ordinarii ſeu capitula interim aliquas huiuſmodi admittanto ſeu authorizanto, et ſi quas interea fieri contigerit, nulle et inualide ſint; et qui contra premiſſa intereſſe pretenderint, in proprio conſilio audiantur, etc. Extractum de libro Regiſtri huiuſmodi Statutorum Archiepiſcopatus Sancti Andree, per me Magiſtrum Alexandrum Forreſter, cuſtodem et ſecretarium; eiuſdem mandato publicantem huiuſmodi actum in diuerſis ſynodis, copiaque decanis ſingulis exhibita pro publicatione in eorum capitulis, ut teſtor manuali ſubſcriptione.

BREUIS PREFATIO HUIUSMODI CONSILII PROVINCIALIS.

Et ea concione ſeu exhortatione facta dicta ſynodus, acta, ſtatuta, et ordinata, in priori conuentione generali ſeu conſilio prouinciali, per eos

apud Linlythgw in menſe Auguſti vltimo elapſi celebrata, ac in eo interim fieri ordinata et iniuncta, ſic ut vnicuique ipſius conſilii membro et ſubdito innoteſcunt de verbo ad verbum per ſynodi notarium diſtincte et alta voce legi et relegi facta, etc. Que omnia premiſſa ſtatuta vtque prius decreta et miſſa fuerunt, preſens ſancta ſynodus vnanimiter approbans, et ratificans nonnulla eorum auxit et ampliauit, ac alia quedam de nouo inſtituta, vt ſequentur.

A. Forrester, ſecretarius ac publicator huiuſmodi ſtatutorum conſilii prouincialis, atteſtor manuali mea ſubſcrpitione.

VIII. INSTRUMENTUM SASINE IN FAVOREM PRIORISSE ET SORORUM SANCTE KATHARINE DE SENYS, DE ANNUO REDDITU OCTO MERCARUM PERCIPIENDO DE TERRIS DE GLENPOIT, IN DOMINIO DE ETTRIK FORREST, ET VICECOMITATU DE SELKIRK. —20 *Juni*, 1555.

Anno incarnationis Dominice, milleſimo quingenteſimo quinquageſimo quinto, die vero menſis Junij vigeſimo, indictione decima tercia, Pontificatuſque Sanctiſſimi in Chriſto Patris et Domini noſtri, Domini Pauli divina prouidentia Pape quarti anno primo, in mei notarii publici et teſtium ſubſcriptorum preſentia, perſonaliter conſtitutus honorabilis vir, Andreas Murray, balliuus in hac parte honeſti viri Alexandri Murray in Erliforchart, ad inſtantiam et requiſitionem honeſti viri Duncani Clerk, attornati Prioriſſe et Sororum, loci ordinis divi Dominici, Sancte Katharine de Senys nuncupate, de capella regia emanata, prelectam et oſtenſam pro dicta Prioriſſa et Sororibus dicti loci, acceſſit ad quartam partem omnium et ſingularum terrarum ſuarum, et lie ſtedyng de Glenpoit, jacentium in dominio de Ettrick Forrest, et infra vicecomitatum de Selkirk, et ibidem prefatus Duncanus Clerk, attornatus antedictus huiuſmodi Prioriſſe et Sororum antedictarum, preceptum ſaſine prefato balliuo preſentavit et deliberavit, ipſum humiliter requirens quatenus huiuſmodi preceptum ſaſine debite executioni demandaret.

Quodquid preceptum ſaſine huiuſmodi balliuus antedictus a dicto Duncano cepit, et id mihi notario publico ſubſcripto perlegendum, publicandum, et in vulgari exponendum, tradidit et deliberavit; cujuſquidem precepti tenor ſequitur et eſt talis. Alexander Murray in Erliſorchard, dilectis meis Andree Murray, Johanni Murray de Leithheid, et veſtrum cuilibet, conjunctim et diviſim, balliuis meis in hac parte ſpecialiter conſtitutis, ſalutem, quod vendidi et alienaui hereditarie Prioriſſe et Sororibus loci ordinis divini Dominici, Sancte Katharine de Senys nuncupate, et ſuis ſucceſſoribus dicti loci, unum annuum redditum octo mercarum uſualis monete regni Scocie annuatim, per equales portiones, de totis et integris terris meis de Glenpoit, cum ſuis pertinentibus, jacentibus infra vicecomitatum de Selkirk, prout in carta mea deſuper conficienda plenius continebitur, vobis igitur et veſtrum cuilibet precipio et firmiter mando, quatenus viſis preſentibus, indilate, ſtatum ſaſinam hereditariam pariter et poſſeſſionem corporalem, totius et integri predicti annui redditus octo mercarum prefate uſualis monete annuatim ut premittitur, precipiendum et leuandum, ad dictos terminos, et per predictas equales portiones, de totis et integris prenominatis terris meis de Glenpoit, cum ſuis pertinentibus, prefatis Prioriſſe et Sororibus loci predicti, vel ſuis certis attornatis latoribus preſentium ſeu latori, ſecundum tenorem dicte carte mee eis deſuper conficiende, juſte deliberetis et haberi faciatis ſine dilatione, et hoc nullo modo omittatis; ad quod faciendum, vobis et veſtrorum cuilibet, conjunctim et diviſim, balliuis meis in hac parte antedictis, meam plenariam et irreuocabilem tenore preſentium committo poteſtatem. In cujus rei teſtimonium, ſigillum meum, preſentibus manu mea ſubſcriptis, eſt appenſum, apud Edinburgh, decimo octavo die menſis Junii, anno milleſimo quingenteſimo quinquageſimo quinto, coram his teſtibus, — viz. Patricio Murray de Fallohill; Magiſtro Johanne Moſcrope, burgenſi de Edinburgh; Adamo Moſcrope; Willielmo Cowy, et Johanne Moſman, notario publico, cum diverſis aliis teſtibus. Sequitur ſubſcriptio Alexander Murray, with my hand led at ye pen be Johne Moſman, publict notare. Ita eſt Johannes Moſman, notarius publicus manu propria. Poſt cujuſquidem precepti ſaſine et litere attornati perlecturam, publicationem et expoſi-

tionem, prefatus Andreas Murray, balliuus in hac parte antedictus, ut premittitur, vigore et virtute sui officii et huiusmodi sasine precepti, statum, possessionem corporalem, realem, actualem, ac sasinam hereditariam, Totius et Integri predicti annui redditus octo mercarum usualis monete Scocie, annuatim leuandi et precipiendi de totis et integris terris meis de Glenpoit, ut premittitur, ad duos anni terminos consuetos, —viz. Penthecostes et Sancti Martini in hyeme, per equales portiones dicto Duncano Clerk, attornato antedicto, prefate Priorisse et Sororibus loci ordinis divini Dominici, Sancte Katharine de Senys nuncupate, et suis successoribus dicti loci, per traditionem et deliberationem unius denarii, in manibus ipsius Duncani, nomine, et ex parte predicte Priorisse, Sororum, et suorum successorum, contulit, exhibuit, et deliberavit: salvo jure cuiuslibet, contulit, exhibuit, et deliberauit. Super quibus omnibus et singulis, ipse Duncanus Clerk, attornatus antedictus, nomine et ex parte dictarum Priorisse suarum Sororum et suorum successorum sasinam recipiens a me notario publico subscripto, fieri ac tradi petiit unum seu plura publicum seu publica, instrumentum seu instrumenta. Acta erant hec, super solum dictarum terrarum de Glenpoit, horam circiter octavam ante meridiem, sub anno, die, mense, indictione, et pontificatu quibus supra; presentibus ibidem providis et discretis viris, Andrea Murray, Johanne Scot, et Archibaldo Trimor, cum diversis aliis testibus ad premissa rogatis pariter et requisitis.

IX. CARTA INFEODATIONIS TERRARUM DE SAINT LAURENCEHOUS PROPE BURGUM DE HADINGTONE, PER CHRISTINAM PRIORISSAM CONVENTUS SANCTE KATHARINE DE SENIS, CUM CONSENSU SORORUM EJUSDEM, IN FAVOREM LUDOVICI BELLENDEN, &c. CONCESSA.—15 *Feb.* 1562.

Omnibus hanc cartam visuris vel audituris, Christina Priorissa loci divine Chatherine virginis de Senys nuncupate, prope commune morum de Edinburgh, situati, et Conventus ejusdem; Salutem in Domino sempiternam, Noveritis nos, animo perpendentes quemadmodum terre nostre de Saint Laurencehous vulgo nuncupate, cum earundem domibus,

hortis, edificiis, et ſingulis ſuis pertinentibus, ad octoginta duas plus minus acras arabiles extendentes, prope burgum regium de Hadingtone, atque ex ejuſdem latere occidentali, nec non infra ejuſdem conſtabulariam et vicecomitatum de Edinburgh, jacentes, temporibus elapſis plerumque vaſte, inculte, et infrugifere extiterunt, quod non ſolum certo comperimus accidiſſe, propter varias hoſtium publicorum privatorumque incurſiones ac depopulationes, ſed item quod noſtre prefate terre multo ſteriliores ſolito devenire, adeo quod, coloni dictarum terrarum, quantumcunque diligentiſſimi, et modis omnibus induſtrii annuas victualium firmas, quas ex conductu nobis preſtare tenebantur, minime perſolverunt, nec ſatiſfacere potuerunt, ſed ad extremam paupertatem reducti, fundum pro derelicto nonnunquam abnegarunt, nobis interim inedia laborantibus, non modicum damnum inferentes actionem noſtram non aliter quam eorum penuria evacuantes, hocque unum confiteamur oportet quod nuſquam a viginti annis elapſis, nobis ſit plene, gratanter, ac oportune ſatiſfactum, de integris firmis annuis dictarum terrarum: Nos igitur utilitate et commodo noſtris undique proſpicientes, atque ut ab ejuſmodi temporum et hominum injuriis quantum fieri poſſit preſervemur, ac ne a muneris noſtri quod in aſſiduis prcibus coram altiſſimo pro communi totius generis humani ſalute fundendis conſiſtit executione ad litigioſas in judicio, aut extra victualium petitiones earundemque liquidatione diſtrahamur, non ignorantes omnia victui ac veſtitui neceſſaria, quam facillime numerata pecunia eſtimari ac comparari ſtatuimus, exinde terras noſtras prefatas, ad annuam firmam pecuniarium locandas et arrendendas fore; nec non pro certa ſumma numerate pecunie (per) Joannem Bellenden de Auchnowll, militem auratum, ſereniſſime Domine Noſtre Regine, conſiliarium, et Juſticiarie Clericum, nomine Ludovici Bellenden ſui filii, nobis in urgente neceſſitate collata, qua nobis alimenta et vite neceſſaria hiſce tumultuoſis et iniquis diebus comparavimus, Idque, cum in extrema penuria et inedia verſaremur, nec non item pro variis officiis, gratitudinibus, et bene meritis in nos per prefatum Joannem abunde, multipliciter, et gratanter impenſis, Igitur unanimi conſenſu et aſſenſu, dediſſe, conceſſiſſe, et ad feodifirmam, ſeu emphiteoſim, hereditarie dimiſiſſe, et hac preſenti carta noſtra, confirmaſſe, nec non dare, conce-

dere, et ad feodifirmam, feu emphiteofim, hereditarie demittere, et hac prefenti carta noftra confirmare, prefato Ludovico Bellenden, fuis heredibus et affignatis fubfcriptis, Omnes et Singulas prenominatas terras noftras de Sanct Laurencehous, cum fuis domibus, hortis, edificiis, et fingulis fuis pertinentibus, extendentes et ut infra jacentes; Tenendas et Habendas omnes et fingulas prefcriptas terras de Laurencehous, cum fuis domibus, hortis, edificiis, et fingulis fuis pertinentibus, prefato Ludovico Bellenden, et heredibus fuis mafculis de corpore fuo legitime procreandis, quibus deficientibus Joanni Bellenden, ejus fratri, et heredibus fuis mafculis de corpore fuo legitione procreandis, quibus deficientibus Zacharie Bellenden, etiam ejus fratri, et heredibus fuis mafculis de corpore fuo legitime procreandis, quibus omnibus, quod abfit, deficientibus, prefato Johanni Bellenden de Auchnowll, militi, et legitimis ac propinquioribus heredibus fuis, feu affignatis quibufcunque, de nobis et fucceffloribus noftris in feodifirma et hereditate imperpetuum, per omnes rectas metas fuas, et divifas, prout jacent in longitudine et latitudine, in domibus, edificiis, bofcis, planis, moris, marefiis, viis, femitis, aquis, ftagnis, rivolis, pratis, pafcuis, et pafturis, molendinis, multuris, et eorum fequelis, aucupationibus, venationibus, pifcationibus, petariis, turbariis, cuniculis, cunicIlariis, columbis, columbariis, fabrilibus, brafinis, brueriis et geneftis, filvis, nemoribus et virgultis, cum curiis et eorum exitibus, herezeldis, bludwettis et mulierum merchetis, cum communi paftura, libero introitu et exitu, ac cum omnibus aliis et fingulis libertatibus, commoditatibus, proficuis, afiementis, ac juftis fuis pertinentibus quibufcunque, tam non nominatis quam nominatis, tam fubtus terra, quam fupra terram, procul et prope, ad predictas terras cum pertinentibus fpectantibus, feu jufte fpectare valentibus quomodolibet in futurum, libere, quiete, plenarie, integre, honorifice, bene et in pace fine aliquo impedimento, revocatione, contradictione, aut obftaculo aliquali. Reddendo inde annuatim dictus Ludovicus Bellenden fui heredes et affignati prefcripti, nobis et fucceffloribus, antedictam fummam quadraginta duarum librarum ufualis monete regni Scotie ad duos anni terminos, fefta viz. Penthecoftes et Sancti Martini in hieme per equales portiones, nomine feodifirmi, nec non heredes dicti Ludovici

duplicando dictam feodifirmam, primo anno eorum introitus ad prefatas terras, prout ufus eft feodifirme, tantum pro omni alio onere, exactione, queftione, demanda, feu fervitio feculari, que de predictis terris, cum fuis pertinentibus, per quofcunque jufte exigi potuerunt quomodolibet vel requiri. Et nos vero Chriftina Prioriffa et fucceffores noftre prefcripte, Omnes et Singulas prenominatas terras de Sanct Laurencehous, cum fuis domibus, edificiis, et pertinentibus antedictis, prefato Ludovico Bellenden, fuis heredibus et affignatis prenominatis, hereditarie, in omnibus et per omnia, forma pariter et effectu, ut premiffum eft, contra omnes mortales, warrantizabimus, acquietabimus, et in perpetuum defendemus. Infuper dilectis noftris, Johanni Forreft . . . . precipimus et mandamus, quatenus vifis prefentibus, ftatum et fafinam hereditariam, poffeffionemque realem, actualem et corporalem, Omnium et Singularum prefatarum terrarum, domorum, hortorum, edificiorum, cum fuis pertinentibus, prefato Ludovico Bellenden, vel fuo certo actornato, latori prefentium, per terre et lapidis fundi, ut moris eft, donationem, tradatis et deliberetis, fecundum formam et tenorem prefentis carte noftre illi defuper confecte; et hoc nullo modo omittatis: ad quod faciendum vobis, et veftrum cuilibet, conjunctim et divifim, balliuis noftris in hac parte predictis, noftram plenariam et irrevocabilem tenore prefentium committimus poteftatem. In cujus rei teftimonium, huic prefenti carte noftre, manu noftre dicte prioriffe fubfcripte, figillum commune noftri capituli dicti loci, in fignum univerfalis confenfus et afcenfus, ad premiffa eft appenfum. Apud Edinburgh, decimo quinto Februarij, anno Domini millefimo quingentefimo fexagefimo fecundo, coram his teftibus, Magiftro Hugone Douglas Sendoun, Duncano Forrefter, Johanne Grahame, et Georgio de Schingtoun, cum diverfis aliis, — viz. Alexandro Bellenden, ad le Canno Myllis commorante; Johanne Bellenden, fervitore dicti Ludovici Bellenden; et Archibaldo Boyd, fcriba, (fic fubfcribitur;) Sifter Chrifteane Bellenden, Priorefs of the Sifters of the Schenis: Sifter Jhane Douglas with my hand; Sifter Katherine Nefbet with my hand; Jhane Halyburton with my hand; Margaret Dunbar with my hand, at the pen led be the notar underwritten at my command, becaufe I can not write; Ita eft Magifter Gilbertus Grote, notarius

publicus ad premiſſa de mandato dicte Margarete requiſitus manu propria; Agnes Naper with my hand, at the pen led be the notar underwritten at my command; Ita eſt Magiſter Gilbertus Grote, notarius publicus de mandato dicte Agnetis Naper requiſitus manu propria. Apud Edinburgh, viceſimo Auguſti, anno Domini milleſimo quinquageſimo ſexageſimo quinto. Product. coram Dominis Comiſſariis, (ſic ſubſcribitur) Hewatt.*

X. WARRANT UNDER THE HAND OF KING JAMES VI. TO THE JUSTICE, JUSTICE CLERK, AND THEIR DEPUTIES, TO PROCEED WITH THE BREIF OF PERAMBULATION FOR SETTLING THE MARCHES OF THE LANDS BELONGING TO THE CITY OF EDINBURGH, AND THOSE FORMERLY BELONGING TO THE SISTERS OF THE SCIENNES, AND THEREAFTER TO HENRY KINCAID.—*Penult day of March*, 1586.

Rex,—Juſtice, iuſtice clerk, and your deputtis, we greit yow hairtlie weill. Forſamekle as we underſtanding that the breif of parambulatioun purcheſt be the proweſt, bailleis, counſale, and communitie of our burght of Edinburght, for perambuling of the richt methis, mairchis, and deuiſis betwix certane ruiddis and aikeris of land pertening to thame on the ane pairt, and the landis whilkis ſumtyme pertenit to the Siſteris of the Schenis, now pertening to Henrie Kincaid, on the vther pairt, all lyand within our ſhireſdome of Edinburgh principall, is put to the knawlege of ane inqueiſt, choſſin, ſworne, and admittet, with conſent of ather

* This Charter is printed from a copy in General Hutton's collections from the original, then in the possession of Mr John Ross, Writer to the Signet. The General has added the following note:—"Mr Dillon says, (see his letter, dated Edinburgh, "28th July, 1817,) the original charter has an oblong seal appended almost entire, so "as the whole legend and figure can be traced. It bears a woman, (as I think) with "a crucifix in her hand. Upon her breast is the form of a heart, like that on playing "cards. She seems to be trampling under her feet a figure, I suppose intended to "represent the Devil, with horns and a tail. The legend is,

"S. COVET DE . EDĪBVRCH . SORORV̄ . SCE . KATHERIĒ . DE SEINS."

The letter of Mr Dillon referred to does not seem to have been preserved.

pairtie, and this aucht day of Mairch inftant affignit for thair delyuerance affirmatiue or negatiue thairin, and baith the pairteis lawfullie warnit to heir it proceidit thairin, whair it left at the faid day ; lyke as we haveing ryplie confidderit how neceffar it is that the faidis perfonis of inqueift proceid to thair delyuerance at the faid day for diuerfe cauffis, fpeciallie in refpect that the faid proweft and bailleis tendis to the beiging of ane hofpitall for fauftie and fuccours of the feik perfonis of thair burgh, whilkis can nocht conuenientlie remane within the faid burgh ; and the famin beand ane gud and godlie wark, we tendering the promotioun of the famin, and furtherance of iuftice, hes thocht neceffar that ye, nor the perfonis of inqueift, mak na delay in the faid mater, nochtwithftanding whatfumeuir precept or command, direct or to be direct be ws in the contrair, whilk we annull be thir prefentis. Oure Will is heirfoir, and we chairge yow, that incontinent eftir the fycht heirof, ye proceid and minifter iuftice in the faid mater of parambulatioun this aucht day of Mairch inftant, but ony delay or prorogatioun to be maid thairin, nochtwithftanding ony command or chairge gevin, or to be gevin be ws in the contrair, whilkis wil be nawayis effectwall ; difchairgeing yow of all admiffioun thairof, to the hinderance of iuftice, commaunding alfwa the perfonis of inqueift and affyis, choffin and admittit in the faid mater, and vtheris to be admittit, incaice of the abfence or non comperance of ony of thame, to proceid to thair delyuerance, affirmatiue or negatiue, vpoun the faid claime as thay will do ws gud and acceptabill feruice thairin, and anfuer to ws vpoun thair dew obedience, and that ye our iuftice inclinis thame to that effect, and fuffer thame nawayis to depairt whill thai haif delyuerit thairin in maner foirfaid, as ye will anfuer to ws thairvpoun. Subfcryuit with our hand at Halyruidhous the penult day of Marche, 1586.

JAMES R.

C. YOUNG.

XI. LETTERS UNDER THE SIGNET CHARGING THE PERSONS THEREIN NAMED TO PROCEED UNDER A BRIEF OF PERAMBULATION ISSUED BY THE COURT OF JUSTICIARY FOR SETTLING MARCHES.—10*th Feb.* 1588.

James, be the grace of God, King of Scottis. To our louittis James Ramſay, Archibald Cornwell Oure ſchireffis in that pairt coniunctlie and ſeueralie ſpecialie conſtitute, greting. Forſamekill as it is humelie meanit and ſchawin to ws be our louittis Williame Lytill proueſt, Williame Naper, Andro Sclaitter, Williame Fairlie, and Johnne Wilkie, baillies of our burgh of Edinburgh, Nicoll Vdwart dene of gild, James Ingalis theſaurar, and remanent counſale and deaconis of craftis of our ſaid burgh, that whair in ane court of iuſticiarie, haldin be Maiſter Johnne Grahame of Halzairdis, Edward Bruce, and Williame Oliphant, iuſtice deputtis and lieutenentis in the office of iuſticiarie, be commiſſioun of our iuſtice generall of our realme ſpecialie conſtitute, vpoun the grund of the landis debaittabill vnderwrittin the ellevint day off July laſtbipaſt, for ſerueing of ane breif of perambulatioun of our chapell, directit to our iuſtice generall and his deputtis, coniunctlie and ſeueralie, for perambuling of the richt merchis and deuiſis betwix all and haill that aiker of land and thre ruiddis of land, with thair pertinentis, lyand within our ſchirefdome of Edinburgh, betwix the landis pertening to the chapell of Sanct Johnne the Baptiſt on the ſouth, the ſaid chapell and yaird thairoff on the weſt, the common mure, callit the borrow mure of Edinburgh, on the eiſt and north pairtis, and ſiclike, all and haill the half aiker whilk ſumtyme was of the waiſt land of the common mure lyand on the north pairt of the ſaid chapell, betwix the ſamin chapell on the ſouth, the ſaid common mure on the weſt, eiſt, and north pairtis, ſumtyme gevin be our proueſt, baillies, and counſale of our ſaid burgh for the tyme to the Siſteris of the Seynis, and now returning to thame heretablie on that ane pairt, and certane vtheris aikeris of the common mure, lyand contigue to the ſaidis landis, per-

tening to Mr Archibald Grahame, and Barbara Vddart, his ſpous, haldin be thame immediattlie of our ſaidis proueſt, baillies, and counſale, and ſiclike the landis and aikeris whilkis ſumtyme pertenit to the ſaidis nunnis and ſiſteris, now pertening to Henrie Kincaid and Marioun Towris, his ſpous, or to Johnne Kincaid, thair ſone, in coniunct fie, lifrent or heretablie, on that vther pairt. The ſaidis compleneris compeirit with thair counſale and deaconis of craftis perſonalie for thame ſelffis and remanent communitie of thair ſaid burgh, togidder with Maiſteris Johnne Scharpe, and Johnne Preſtoun, thair procuratouris, on that ane pairt, the ſaid Mr Archibald Grahame, for himſelff and his ſaid ſpous perſonalie, the ſaid Henrie Kincaid perſonalie, inlikewayis with Maiſter Johnne Ruſſell, his procuratour, on that vther pairt. Eftir diuerſe allegeances maid in the ſaid mater, the ſaid breif notwithſtanding the ſamin, was put to the knawlege of the perſonis vnderwrittin, thay ar to ſay, Patrik Edmeſton of Natoun, James Rig of Carbarrie, Alexander Dummahoy of that ilk, Alexander Wardlaw of Kilbabertoun, James Hammilton of Raithbank, Gilbert Hay of Monktoun, Johnne Douglas, portioner of Innereſk, Williame Merchameſtoun, portioner thair, Alexander Kers, portioner of Monktonhall, Edward Wright, portioner of Innereſk, baillie of Muſſilburgh, Robert Fairlie of Braid, Maiſter Alexander Thomſoun of Dudingſtoun, Johnne Fairlie of Comeſtoun, George Fairlie, portioner of Reſtalrig, and Alexander Fairlie, younger of Braid, who were than ſworne, choſin, and admittit vpoun the ſeruice of the ſaid breif; and efter that thay had acceptit the ſamin in and vpoun thame, be reaſoun of the foule wedder and vther cauſſis, moveing the ſaidis iudgeis, thay, with conſent of the ſaid inqueiſt, continewit the ſaid actioun to the auchtene day off Junij laſtbipaſt; at the whilk day, be reaſoun of the abſence of ane pairt of the ſaid inqueiſt, the ſaid mater was continewit literarie, and ordanit the pairteis and perſonis of inqueiſt to be wairnit of new agane; conforme to the whilk, our ſaid iuſtice deputtis directit furth thair precept to thair officiaris to ſummond the ſaidis perſonis of inqueiſt choſin, ſworne, and admittit vpoun the ſeruice of the ſaid breiff, to compeir befoir thame, coniunctlie and ſeueralie, vpoun the grund of the ſaidis debaittabill landis, the aucht day off Marche nixtocum, to heir and ſe it be proceidit vpoun the ſaid perambulatioun, and

clames of ather of the ſaidis pairteis, and to deliuer affirmatiue or negatiue thairvpoun, and to warne the ſaidis pairteis to compeir to the effect foirſaid as the ſaidis iudgeis precept direct thairvpoun at lenth beris. Nochttheles the foirnamit perſonis of inqueiſt on nawayis will compeir befoir the ſaidis iudgeis the ſaidis day and place, in the hour of caus to the effect abouewrittin, without thay be compellit be our auctoritie vnder ſcharpe panes, as is allegeit. Oure Will is heirfoir, and we charge yow, that ye lauchfullie ſummond, warne, and charge the foirnamit perſonis of inqueiſt, choſin, ſworne, and admittit, vpoun the ſerueing of the ſaid breif of perambulatioun, and clames gevin in thairvpoun, to compeir of new agane vpoun the grund of the ſaidis landis debaittabill the ſaid day, thair to proceid to the rydeing and perambuling of the ſaidis compleneris clames, and of the boundis, methis, and mercheis of the landis contenit thairintill, and to deliuer affirmatiue or negatiue thairvpoun, and not to depairt of the grund whill the ſamin be done to thame, vnder the pane of rebellioun, and putting of the ſaid inqueiſt to our horne. And gif ony of the ſaid inqueiſt be deid, ſeik, or abſent, furth of our realme, that ye charge the ſaidis iudgeis to cheis vtheris perſonis vnſuſpect in thair placeis, caus thame be ſworne, and warne the pairtie thairto, vnder the pane of rebellioun, and putting of thame to our horne, with certificatioun to thame and thay failzie, our vtheris letteris ſalbe direct to put thame to our horne. According to iuſtice, as ye will anſuer to ws thairvpoun, the whilk to do we committ to yow, coniunctlie and ſeueralie, our full power, be thir our letteris, deliuering thame to yow deulie execute and indorſat agane to the beirar. Gevin vnder our ſignet at Edinburgh, the tent day of Februar, and of our regnne the nynetene yeir, 1588.

Ex deliberatione dominorum conſilii, etc.*

* This writ is signed "J. YOUNG." The officer Cornwell or Cornell, as Burrel terms him, to whom the writ was directed, was, on the 27th April, 1601, hanged at the cross. "He being an unmercifull greedie creatur, poyndit the King and Queen's pictures," and afterwards hung them up on the "gallows to be comprisit," whereupon King James was so wrath, that he caused the poor man, whose only fault was the faithful discharge of his duty as a town officer, to be apprehendit and executed.—*Birrel*, p. 54. *Pitcairn's Criminal Trials*, Vol. II. p. 349.

APPENDIX.

APPENDIX.

I. NOTES BY GENERAL HUTTON, RELATIVE TO THE CONVENT OF SAINT CATHARINE OF SENIS, FROM THE INVENTORY OF THE WRITINGS IN THE CHARTER ROOM OF THE CITY OF EDINBURGH.

William Forbes, Provoft, 1477 and 1496.

The firft Priorefs appears to have been Jofina Henryfon, anno 1517.

SCIENNES.

The foundation charter bears date 17th April, 1517.

Extract from the Public Records of the charter of confirmation under the great feal, granted by King James V. with confent of the Duke of Albany, confirming charter by John Cant, burgefs of Edinburgh, and fuperior of the lands underwritten, with confent of Agnes Karkettel, his fpoufe, and of Sir John Crawford, chaplain, to whom the faid lands pertained heritably, held by him in chief of the faid John Cant,—whereby they grant to a religious woman, Jofina Henryfon, and to the reft of her fellow fifters, religious women of the order of Saint Dominic, commonly called Saint Katharine of Ceins, then founded and began in its place befide the Kirk of Saint John the Babtift, pertaining to the faid Sir John Crawford, upon the forefaid lands in pure and perpetual alms, all and haill thefe eighteen acres of arable land, built and wafte of the meffuage of Saint Giles, (here follow the boundaries,) together

with the right of patronage of the ſaid Church of Saint John the Babtiſt, founded and built upon the ſaid land by the ſaid Sir John Crawford. This charter proceeds upon the reſignation of the ſaid Sir John Crawford, in the hands of the ſaid John Cant, his ſuperior ; to be holden in fee and heritage, and pure and perpetual alms, giving therefor yearly the ſaid religious women and their ſucceſſors, an annual rent of ten merks Scots to a chaplain for the time, ſerving at the altar of Saint Stephen, ſituated in the metropolitan church of Glaſgow, and performing ſeveral other religious duties therein mentioned, and contains abſolute warrandice by the ſaid John Cant, with a reſervation of the ſaid Sir John Crawford's liferent of the whole premiſes while he lived. This foundation charter is dated 17th April, 1517, and the charter of confirmation, which alſo confirms all other writs, &c. to the ſaid ſiſterhood, by whatever other perſons of whatever lands, &c. ſouth of the ſaid common muir, to be granted any time thereafter, bears date 25th May, anno regni 4, (1517.)

1567. Copy of a charter of confirmation by James VI. with advice, &c. of John, Earl of Marr, Regent of a feu charter by the Lady Prioreſs of Saint Katherine of the Sciennes, near Edinburgh, and the reſt of the ſiſterhood of the ſaid nunnery, narrating, that for the policy of the kingdom and commonwealth to be made by building and repairing houſes, planting, &c. conform to the Act of Parliament, and alſo for them and their ſucceſſors' utility and profit, and for certain ſums of money paid to them by Henry Kincaid, ſecond ſon of John Kincaid of Warriſtoun, in their great need, immediately after the deſtruction of their place, the kirk, yards, and houſes thereof, and their expulſion therefrom, and diſperſion in poverty among their friends and parents, they had determined to ſet in feu their ſaid yards and lands underwritten, with the pertinents. Therefore they did ſet in feu to the ſaid Henry Kincaid, All and Haill theſe their eighteen acres of arable land of the lands of the Sciennes, with the yards, orchards, and their place of the Sciennes, with the pertinents lying between the lands of Saint Geile Grange, and the lands of the common muir of Edinburgh, to be holden feu of the ſaid nuns and their ſucceſſors, paying therefor yearly

a rent of ten merks Scots to the chaplain for the time ſerving at Saint Stephens, ſituate in the metropolitan church of Glaſgow, and other duties and ſervices ſpecified in their old infeftment, as the feu farm duties formerly in uſe to be paid for the ſaid lands and yards; and also to the ſaid nuns and their ſucceſſors, prioreſſes, and ſiſters of the ſaid place for the time, being the ſum of five merks Scots, in augmentation of the rental, more than ever was in uſe to be paid for the ſame, and the heirs doubling the ſaid feu from the firſt year of the entry, for all other burdens, &c. This feu charter contains abſolute warrandice, with a precept of ſaſine, and is dated 5th July, 1567.

Receipt by John Lord Lyndſay to Mr Alexander Guthrie, Town Clerk of Edinburgh, for a tack granted by Dame Iſabel Hepburn, Prioreſs of Haddington, with conſent of Andrew Schetholme, her ſpouſe, 28th January, 1588.

Mr Alexander Forreſt, Provoſt of the College Church of the Bleſſed Mary in the Fields, near Edinburgh, 1554.

Richard Bothwell, Doctor of both the Laws, Apoſtolic Secretary and Provoſt, 1546.

II. CÆNOBIA MONACHARUM.*

1. Saint Bathomus in Lammer-more, a cell of South Berwick, founded by Chriſtian, Counteſs of Marche. Ada, Prioreſs of this place, ſwears fealty to Edward the Firſt and his heirs, and promiſes to annull the confederacy betwixt the Baliol and the French. Anno 1296, Sanctus Bathomus claro ſanctitatis nomine apud Scotos, cujus honori, nobile monialium Cænobium, Euphemia Marchie Counteſſa, in Lammer-more, erexit, colitur 18 Januarij. Dempſt.

2. Calſtream pietatis domicilium in Tevidalia ſecundum Leſlæum qui [dixit] in vita Davidis Regis, Pag. 211. Ad Religionis fines proferendos, Chriſtique gloriam diffundendam, hoc, aliaque monaſteria, extruxiſſe

* From Father Hay's Scotia Sacra, MS. in the possession of the Faculty of Advocates. P. 213.

Pium Principem, multiſque ornamentis prædiisque refert auxiſſe. Quidam ſcribunt Coſpatricium Marchiæ Comitem, alii uxorem ejus Agatham Caldſtream extruxiſſe monialibus Ciſtercii Ordinis. Margareta Regina, Jacobi quinti Regis Mater, a Joanne Duce Albaniæ fugiens e Caſtro Tamptallonio ad monaſterium ſacrarum virginum, Caldſtramenſe venit, ubi cum Dacreſio aliiſque magnæ exiſtimationis Anglis conſilium cepit de rebus ſuis pene proſtratis, vel reſtituendis, vel fulciendis. Leſl. Lib. 9. Pag. 361. Alexander Humius prope monaſterium Calſtramenſe, Leonem fæcialium Principem in Angliam, cum litteris miſſum a Johanne Albinio, comprehenſum, ac litteris oppreſſis, cuſtodia arcta includendum juſſit, anno 1516. Leſl. Lib. 9. Albinius prorex jubet excercitum, ad Calſtremium Monaſterium cis Twedam pedem figere anno 1523.

3. Near to the city of Carliſle there was a monaſtery of nuns, dedicat to Saint Barthelemy, founded by David the Firſt.

4. At Dunde there was a monaſtery likewiſe of Franciſcan Nuns, whereof our hiſtorys tells us, there was one kill'd unhappily.

5. Eccles on the Mers was founded by Saint David. Others ſay by the Counteſs of Marche, 1145, for Ciſtertian Nuns. The booke of Cowper ſays, 1155, Conventus Monialium, ſecundo venit ad Eccles. Anno quoque 1209, Radulphus Sacerdos de Dunbar, accepit curam de Eccles ſexto Kalendas Maij.

Buchanan ſays, Lib. 14. P. 490. Ecceſia ſex a Werka arce paſſuum millia. Plurimæ virgines, locum fœcundabant alias amœnum vigore [rigore?] vitæ, morumque fragantia, multis aliis antiponendæ ſub initiis; Rogerus Hovedenus natum ſcribit 1154.

6. Att Edinburgh there was a poor nunnrey in Saint Marie Wynd, which we have mentioned in the Chartular of Saint Giles.

7. Elbottle on the Forth was a cell of nuns, belonging to South Berwick. Deſperatiſſimos puellarum hujus loci mores fuſe deſcribit . . . . qui clauſtrum hoc execrandum proſtibulum tradit. Duravit tamen Sacerdotium ad annum 1559, quo cum aliis necquicquam, reclamante ſenatu ſublatum eſt. Sequuta eſt hoc factum, fames publica, ſacrilegio enim annus exaruerat.

8. Elghow monaſterium fœminarum in Fife, [Perth.] Leſl. Rectius

Monafterium Ciftercienfis ordinis in Strathern. MS. de Cupro. Fundator David Lindefay de Glenefk, qui Ludovico nono in expeditione Hierofolymorum fe adjunxerat. Apud Monafterium de Elghow Hofpitatus eft Rex David, anno 1346.*

9. There was ane Hofpitall att Glafgow dedicat to Saint Nicolas, wherein there were fome women entertained for waiting on the fick. I find, page 297 of the Chartular of Pafley, unus lectus fundatus in Hofpitali Sancti Nicolai in Glafgow, per venerabilem virum Magiftrum Michaelem Fliming.

There was likewife fome women appointed to follicit the fick in the Hofpitall of Bell's Wynd of Edinburgh, which was called L'Hotel Dieu.

And in the Hofpitall of Saint Germains in Lothian there were alfo fome women maintained for the fame end. I find in the Chartulary of Aberbrothe, Pag. 201, Johannes King burgenfis de Crayll, giving feverall pieces of ground to Aberbrothe, anno 1421. The reddendo bears, among other things, — Sex denarios annuatim, Magiftro Sancti Germani. King James the Fourth beftowed upon the King's College of Aberdeen the rents of that Hofpitall of Saint Germains in Lothian, whereof the tithes of the paroches of Aberluthnot in Merns, of Glenmuik, and Glengairden, are a part, as alfo the tithes of the paroches of Slains and Fuivie in Buchan. But Alexander, fub-principall about the time of the Reformation, out of hatred he bore to the reformed religion, deftroy'd many evidences, whereby many lands and other rents belonging to Saint Germains were loft.

10. Gulane in Lothian was a Priory and Cell of South Berwick, founded by Saint David. Sacræ hic virgines ex Benedicti Abbatis

* The last Prioress survived the dissolution of the nunnery about ten years. She resided in Perth; and her demise is thus recorded in the parish register of burials of that town, — "Perth, August 27, 1570, Dame Helen Lessly, Prioress of Elcho." The nunnery is said to have been a mile north of the Castle of Elcho. In March 12, 1789, the Rev. James Scott (the author of the Account of the Earls of Gowrie) writes to General (then Lieutenant) Hutton, — "There are some remains of it (the nunnery) which are now encompassed with an orchard."

inſtituto, nigra ſtola amictæ: veſtitus ſtrictior, et ad collum ſubductus, ut omnia tegerentur. ſerico caput aut lineo componebant velamine, ut præter oculos et naſum, cætera pene abſconderentur. Perpetua virginitas venerabiles fecit, ſi qua inceſti convicta eſſet viva in ſubterraneum ſpeculum dimittebatur.

11. Hadington in Lothian, a Monaſtery of Ciſtercian Nuns, founded by Ada, Counteſs of Northumberland, wife to Henry, Earl of Huntington, only ſone to Saint David, who died in 1178.* This place was dedicat to our Lady. Conſtat Comitiſſam Adam Regis Gulielmi qui Malcolmo ſucceſſit matrem, circa 1163, conſtruxiſſe Aſceterium virginum Ciſterciesium prope Hadington, quæ uberos pudicitice fructus tranſmittebant ad cælos. De qua Johannes Major in ea quam texuit Britanniæ magnæ Hiſtoria, Lib. 4. cap. 5. Subditum alicubi lego monaſterium Swinſhedenſi in inſula ſacra cænobio diocesis Lincol: Cui præſidebat Guilbertus Albus, Bernardi ſuper cantica continuator, anno 1358. In vigilia nativitatis noſtræ Dominæ, cum unda ſuccreſcens, maximo agrorum damno, exitium monaſterii minaretur, monialis quædam accepto crucifixo de Eccleſia Virginis Mariæ cucurrit ad demergendum

* The Countess Ada was the mother of William the Lion. On the 21st May, 1359, William, Bishop of St Andrews, granted a charter of Confirmation to the Prioress and Convent of the Nuns of Haddington, which mentions, that by the calamities of the wars between the kingdoms of Scotland and England, which had so long continued, — "non solum carte, privilegea, et munimentia personarum et domorum religiosarum inter cetera discrimina hinc inde perpetrata, destruantur et alienentur, verum etiam non nulla monasteria ex utraque parte diruta sunt penitus et combusta pro parte religiosarum dominarum et filiarum nostrarum dilectarum in Domino, Priorisse et Monialium Monasterii de Hadingtone nostre diocesis non procul a merchiis Anglie situati, et frequenter ex hostili Anglicorum incursu, tam edificiis, cartis, bullis, privilegiis, literis, et munimentis aliis, quam rebus mobilibus plurimum et multociens spoliati." The Bishop thereafter proceeds to confirm the numerous grants by various persons in favour of the Monastery, which he explicitly declares was founded by Ada, the mother of William the Lion. This charter proves, that the Nuns received grants of lands from many of the Scottish Monarchs, as well as from several of their subjects.

This charter by the Bishop was confirmed by a charter under the Great Seal (Reg. Magni Sigilli, Lib. V. No. 4) by James the Fourth.

eum, nisi Maria a profluvio monasterium defenderet, cumque aqua officinarum fores attingeret, monialis imaginem elevans ad projiciendum, in momento aqua retorquens gradum aufugit. Hæc inundatio in partibus Laudoniæ talis subito erupit, qualis a diebus Noæ non apparuit,—in tantum ut aquæ intumescentes, et ripas transgredientes in villas, urbes, et monasteria se diffunderent impetu suo, muros lapideos, pontes fortissimos, et domos firmissimas evertendo. Quercus prope flumina situatas, ingens fluminum inundatio, a frequentibus pluviis facta a radice evulsas ad maria confinia protraxit. Totum vicum de Nungate in Hadingtona delevit et solo coæquavit, segetes et pagos integros, cum multis edificiis disturbavit, hominibus non paucis cum copiosa pecorum multitudine obrutis et suffocatis: quo tempore, vir quidam Johannes Wirley nomine, summitatem domus suæ ascendendo, ipsi innixus usque ad pontem monialium de Hadington transvectus est, cui approximans epistyolium fortiter apprehendens a rapace gurgite se salvavit. Lib. de Cupro.

Some say, Henricus Scotiæ Princeps filius Sancti Davidis et conjux ejus, Ada, Willielmi Comitis Warrenniæ filia Hadington, fundarunt. Elisa Hadingtoniæ monialis, poetria insignis, memoratur a Dempstero, a qua multa Thomas Leirmont hausit. Hæc cum esset Beatissimæ Virgini addictissima, fertur multa utilia et cælitus vidisse et humiliter apperuisse. Non defuerunt, qui mulierem illusam, et revelationes ejus sommia nuncuparent, et cerebro per jejunia evacuato, quam illustratæ menti referenda, quæ plurima dictabat, arbitrarentur futura prædixisse quidam produnt; rithmos ejus vaticinales heretici ingenti piaculo patrum memoria exusserunt. Vixit ad annum 1284. Scoti et Galli Hadinam obsident 1549, quo tempore convocato in monasterium proximum trium ordinum conventu decretum est ut Maria Regina in Gallia deduceretur. Lesl. Buch.

John Knox, ad annum 1549, (says,) dureing the siege of Hadington, there was held a forme of Parliament in the Abbay of Hadington anent the marriage of the Princess. Thermio Gallo ad obsidendum oppidum reverso, præsidiarii discesserunt 1549.

I have seen a precept of Isabell, Prioress of Hadington, de danda

ſaiſina terrarum de Hadington Willielmo Maitland, extractum de Protocollo Cuthberti Henderſon, notarii publici, the tenor of which follows :— Iſabella, Prioriſſa Monaſterii Monialium de Hadington et Conventus ejuſdem, dilectis noſtris Richardo Cranſton, &c. quia dedimus, conceſſimus, et ad feodifirmam hereditarie dimiſimus, Venerabili viro, Willielmo Maitland, juniori de Lethington, ſereniſſimi Domini noſtri Regis ſecretario, et heredibus ſuis maſculis, &c. quibus deficientibus Johanni Maitland, fratri germano dicti Willielmi, &c. Totas et integras terras ſubſcriptas,—viz. Terras Dominicales Monaſterii noſtri de Hadington,* Terras de Mertown, Terras de Weſt-houpis, Terras de Eaſt-houpis, Terras de Wadende, Terras de Newlandis, Terras de Windiſlaw, Terras de Snawdoun, Terras de Carfra, Terras de Litte Newton, cum decimis, &c. In cujus rei teſtimonium præſentibus manibus noſtris ſubſcriptis, ſigillum commune capituli dicti noſtri Monaſterii eſt appenſum, — Apud idem Monaſterium 20 die Octobris, anno Domini 1567, coram his teſtibus Jacobo Cockburne de Langtoun, &c. Sic ſubſcribitur Dame Iſobell Hepburn, Prioreſs of Hadington, with my hand, att the pen led by the notare underwitten, becauſe I cannot writt myſelf, Dame Ales Ramſey, Dame Chriſtiane Qwhite, Dame Elizabeth Dowglas, Dame . . . . Otterburne, Dame Iſabell Crumley, with our hands att the pen led by the notare underwritten.

12. In Y-colm-kill there was a monaſtery of Nuns following the rule of Saint Auguſtin. Moniales hic ſub regula Beati Auguſtini intra clauſtri ſceptra Domino ſervientes ſpiritualia atque Magiſtrum qui eis præeſſe debebat a Prepoſito Sanctæ Crucis Edinburgenæ, qui pro tempore erat, cum omni humilitate recipiebant. Cænobium inſigne ibi fundavit Columba primus doctor fidei Chriſtianæ, tranſmontanis Pictis, nunc ſubductis edificiis in arva converſum eſt.

* These lands are now the property of Lord Blantyre, who claimed unsuccessfully (Dec. 4, 1838) an exemption from payment of stipend, on the ground that lands feued to Nuns of the Cistertian Order in 1178, consequently, long prior to the decree of the Lateran Council in 1216, were "Labores," that is to say, lands reserved to, and cultivated by, the religious persons who inhabited the Monastery.

The book of Cowper ſays, Inſula I vel Iona Hebraice ſive Y-colmkill, ubi duo monaſteria ſunt fundata, unum nigrorum monachorum, aliud Sanctarum Monialium Ordinis Sancti Auguſtini, Rochetam deferentium, et ibi refugium monaſterium vero monachorum, uſque ad tempus Regis Malcolmi viri Sanctæ Margaretæ fuit locus ſepulturæ et ſedis regalis quaſi omnium Regum Scotiæ et Pictiminiæ. Buch. Lib. I. speaking of the Iſles, says after, inde octo millia orientem verſus jacet Helſher vetularum, ita reor cognominata quod ad Monachas Ionæ inſulæ ſpectet.

13. Att Aberdeen there was a nunnery of Saint Catharine.

Saint Kathrine of the Sheenes, near to Edinburgh, was a Monaſtery of Gray Siſters. Katharine Seton, daughter to George, ſecond Lord Seton, was a ſiſter in this place, where ſhe vow'd chaſtity att thirty-ſix, and died in the Shynes, a virgin of ſeventy-eight years, and was there buried. Jean Hepburn, daughter to Patrick, Earle of Bothwell, and ſpouſe to George, third Lord Seton, who was killed at Flowden, after that her childring were come to adge, retir'd likewyſe to the Shynes, near to Edinburgh, which place ſhe founded, and helped to build. There ſhe died of ane good adge, for ſhe liv'd forty-five years widow, and was tranſported in 1558, and buried in the quire to Seton, beſide her huſband, upon her grandchild's charges.*

* In the Gentleman's Magazine for December, 1789, p. 1079, there occurs the following notice, relative to two nunneries, one in Edinburgh, and the other in Stirling, founded by Saint Modwena:—This person was, it seems, "a noble Irish Virgin, having led a religious life several years in her own county," who "came into England in the reign of King Ethelwolf, about the year 840. That pious and great king being acquainted with her virtues, and holiness of life, committed to her care the education of his daughter Editha, and founded for her the Monastery of Polesworth, near the forest of Arden in Warwickshire, which flourished till the dissolution, bearing usually the name of Saint Editha, its patroness and learned abbess. Saint Modwena had before established two famous nunneries in Scotland, one at Stirling, the other in Edinburgh." This information is given by "Observator," for so the author subscribes himself, "from a very authentic writer, who is not sufficiently known." A nunnery in Stirling and Edinburgh, in the ninth century, would certainly be odd enough, and it is a great

14. Linclouden in Galloway was founded by Uthred, Earle thereof, for Black Nuns, and afterwards altered into a Colledge or Proveſtry. — *Vid.* page 510.*

15. Manuel monacharum Ciſtercienſis ordinis familiam fundavit Malcolmus Rex Quartus, ad Avennum amnem modicis aquis fluentem, amæno ſatis loco paulo ſupra pontem, Cænobium non longe a Limnucho oppido ponitur. Inclytum quondam fuit relliquiis Sanĉti Chroniaci, quæ in Theca argentea aſſervabantur. Floruit is circa annum 640. Edificium primum mole parvum et humile pro more illius ſæculi. Moniales hic plurimæ opinione ſanĉtitatis ad ſuperos migrarunt E quibus abbatiſſa quæ in templo ſepulta eſt, colebatur, non ſine fama patratorum miraculorum, genus namque hic fæminarum, ad inanes nimioſque Deorum cultus pronum.†

pity this "authentic writer" did not favour the world with the foundation charters, which, no doubt, would be equally genuine with the portrait of the fair Saint, with which he has ornamented the Magazine.

* Cænobium muliebre monacharum luxu dudum fœdatum, adeoque aut reformando si resipiscerent, vel penitus evellendo, si detrectarent, incubuit Comes Douglassius, sed placuit canonicos pro monialibus substitui, quas semel per illecebras solutas et jam infames, vix spes dabatur fore coercendas. Meminit hujus mutationis Joannes Major, Pag. 383 and 218. — *Scotia Sacra*, p. 510. Hume of Godscroft notices this proceeding of Archibald the Grim in his History of the Houses of Douglas and Angus, (Edin. 1644, folio,) and refers to the authority of Major, as indicating, that the Nuns were expelled in consequence of their immoral habits.

† The nunnery of Manuel, or rather Emanuel, after the forfeiture of the Earl of Linlithgow and Callender, became the property of the late William Forbes, Esq. of Callender, who, in a letter to the late General Hutton, preserved in the Advocates' Library, dated 17th April, 1789, mentions, that he can find no papers relative to it, — He says, "preparation was made to defend the building from the encroachments of the river; and it was proposed to repair the walks, and plant trees in the adjoining wood. Unfortunately, before the weather would permit our operations to begin, a flood carried away the east end of the building. I would have rather parted with a larger portion of my house." There is an etching in the Edinburgh Magazine of the gable, then standing, and Cardonell has given two views, one of the nunnery, taken in 1739, when it was tolerably entire, and another of the remaining gable, after the rest of the building had been swept away by the river Almond.

Alice, Prioreſs of Manuel, ſwears fealty to Edward the Firſt, 1296.*

16. North Berwick in Eaſt Lothian. Monaſterium monialium ordinis Ciſtercienſis fundavit Malcolmus filius Duncani Comes de Fife, anno 1217, aut 1216. Hæc Domus fragmentum Dominicæ Crucis in Argentea Theca, auro et gemmis diſtincta magna veneratione ſervabat.

17. South Berwick. Monialium Nigri ordinis in Marchia cænobium ſatis illuſtre. Et quod olim 60 Deo ſacratas virgines alere conſueverat. Fundator Sanctus David. Three fountains or three wells, Cænobium Trium Fontium on the borders of Lothian. Cella de South Berwick.

18. In the Chartulary of Arbrothe Prioriſſa Sancti Leonardi de Perth is mentioned, P. 223. Anno 1373.†

III. LETTER FROM GEORGE PATON TO LIEUTENANT HUTTON.—*20th Oct.* 1789.

Sir,—Laſt week I received your letter of 6th current; but attention to buſineſs prevented me from making you an anſwer, which beg you will excuſe.

My freedom and intereſt in the Advocates' Library is not what it was forty, or near fifty years ago; beſides, my advanced age, and application to revenue buſineſs, diſable me from the ſearching into

* Prior to the destruction of the body of the Convent, her tomb, with her figure recumbent with a distaff, and a dog at her feet, were entire.

† "Magdalens and Saint Leonards were early annexed to the Carthusian Monastery. No writts remain of the Hospital or nunnery of Saint Magdalen; but that a church or chapel was on the spot, is evident from the number of dead bodies which have been dug up. The last Prioress of Saint Leonard was Lady Elizabeth Dunbar, who had been disappointed of a marriage with David, Duke of Rothsay. She was made Prioress in 1411, and was alive at the time of the annexation, and gave up all right in 1438."—*Rev. J. Scott to Lieutenant Hutton, March* 12, 1789.

ancient articles as I could wiſh, having dropt it much, but only at a ſpare hour (of which I enjoy few) for amuſement. This has been my diſpoſition ſince my acquaintances, Meſſrs Gough and Pennant, were in this country, only I gave them, after 1772, what gleanings I could to aſſiſt their publications.

As for drafts, plans, ſketches, &c. of our religious houſes, &c. with any impreſſions of ſeals, &c. they are all in the hands of a gentleman at a diſtance, employed in a ſimilar work as you are laudably engaged in, ſo that I cannot recall any of them.

What you want from the Advocates' Library, will be certainly communicated to you by applying to Mr Alexander Brown, librarian.

You will find in *Maitland's History of Edinburgh*, notice taken of ſeveral of our religious and other eccleſiaſtical houſes, more particularly than in other books of that kind, and am apt to believe many are omitted, being deſtroyed when this place was laid in aſhes about the time of the Reformation, or ſhortly afterwards. Maitland, in his 1ſt volume of his Hiſtory of Scotland, contains a number of articles that deſerve notice, and to be dreſt better than he did chuſe to write, for I knew him well: his 2d volume was compoſed by an old worthy friend of mine.

Mr Pennant's Tour, 1772, not being at hand juſt now, I am at a loſs to recollect what he ſays about the nunnery mentioned, — only I can aſſure you, that near half a century ago, I have been within the walls of an *old chappell* near to the Weſt Port here, below the Caſtle, at the S. Eaſt corner of the Tilting Ground; it was named the *Mary Chappel*, and a lane leading to it from the High Street weſt to the different roads to the country, retains the name of the *Lady Wynd*, as at the N. Eaſt corner of our Saint Giles' Church, where were ſteps, and called the *Lady Steps*, from the vicinity of the ſtatue of the V. Mary. the nich where placed remains yet.

I am ſorry that the incloſed is the only remains by me juſt now of our *Ecclesiast. Seals*; it was taken from an impreſſion I had, to which you are welcome, wiſhing you every ſucceſs in a ſo much wanted and

ufefull undertaking: you muft reap great light from the long and curious collections of Mr Spotfwood.

Am informed Mr And. Stewart refides conftantly in England, having fold his place in our Exchequer; his father, &c. were well known to me. I am fincerely,

Sir,

Your hearty wellwifher,

and moft humble Servant,

G. Paton.

Custom House, Edinburgh,
20th Oct. 1789.

IV. TACK BY THE PRIORESS AND CONVENT OF NORTHBERWICK TO ALEXANDER WOD OF THE GRANGE, &c. OF THE TEIND SHEAVES OF LATHALLAN.—*9th July*, 1580.

Be it kend till all men be thir prefent lettres ws Dame Margaret Home, Priores of the Abbay of Northberwick and Convent thairof, with ane avyis, confent and affent, the vtilitie and proffit of ws and oure faid abbay being foirfene and confiderit, ffor ane certane fowme of money payit and deliuerit to ws, be oure louitt Maifter Alexander Wod of the Grange, and convertit to oure vfe, to haif fett, and to male lattin, and be thir prefentis, fettis, and to male lattis, to the faid Maifter Alexander and his affignayis, and failzeing therof, to Johne Baillie, fone to vmquhile Maifter Bernard Baillie, his airis and affignayis, ane or ma, all and findrie the teind fchevis of the lands of Lathallan and Newtoun, with all pairtis, pendiclis, and pertinentis thairof, lyand within the fchirefdome of Fyffe; ffor all the dayis, fpace, and termis of

nyntene zeiris nixt and immediatlie following thair entre thairto quhilk ſalbe and begyn at the feiſt of Lambmes nixttocum, in the zeir of God fyve hundreth foure ſcoir and ane zeiris, and thairefter to indure ay and quhill the ſaidis nyntene zeiris be full and togidder compleit and outrunin; to be peaceablie bruikit, joſit, led, gatherit, sett, vſit, and diſponit vpoun be thame at thair pleſour, with fre iſche and entrie, and with all and ſindrie vthiris commoditeis, fredomes, aiſmentis and richtewous pertinentis quhatſumeuir, pertening, or that richtewouſlie may pertene thairto, during the ſaid ſpace, frelie, quietlie, weill, and in peaſe, bot ony reuocatioun, obſtacle, impediment or agane calling quhatſumeuir; the ſaidis Maiſter and his aſſignayis, quhilkis failzeing, the ſaid John, his airis and aſſignayis, payand thairfoir zeirlie during the ſaidis nyntene zeiris, to ws, the ſaidis Priores and Convent, and oure ſucceſſouris, oure chalmerlanis, aſſignayis, or factors, the ſowme of fyftene pundis, . . .* viijd. vſuall money of the realme, at tua termis in the zeir, Witſounday and Martymes in winter, be equall portionis, . . .† male allanerlie; and we foirſuith, the ſaidis Priores and Convent, and oure ſucceſſouris, ſall warrand, acquit, and [defen]d this present tak and aſſedatioun off all and ſindrie the teind ſchevis of the lands aboue writtin to the ſaidis Maiſter Alexander and his aſſignayis, quhilkis failzieing, to the ſaid John, his airis and aſſignayis, during the ſaidis nyntene zeiris, in all and be all thingis, as is aboue exprimit, agains all deidlie, as law will. In witness of the quhilk thing, to thir preſentis ſubſcriuit with oure handis in maner following, the common ſeill of the Chaptour of the ſaid Abbay is hungin, at Northberwick, the nynt day of July, the zeir of God, ane thowſand fyve hundreth foure ſcoir zeirs, befoir thir witneſſis, William Hepburne of Eiſt Craig, Patrick Hepburne his ſone and apperande air, James Wode ſone to umquhill Andro Wode of Largo,

* A hole occurs here in the parchment. In the inventory of writings belonging to Mr Spens of Lathallan, the shillings are said to be seven.

† A similar hiatus occurs here.

Johne Giffert feruand to the faid Maifter Alexander Wode, George Trotter in Northberwick, and Thomas Carrik thair, with otheris divers.

DEM MERGRET HOOM.
DAM ISOBELL RENTOUN,
tueching the pen.
DAM MARGARET DONALDSOUN,
tueching the pen.

Ita eft, Robertus Lauder notarius ex mandato dictorum Ifobelle Renton et Margaret Donaldson nefcientium fcribere.*

V. LETTERS TO GENERAL HUTTON RELATIVE TO THE NUNNERY OF NORTH BERWICK.

1. *The* REV. M. MURRAY, *Minister of North Berwick, to* LIEUTENANT HUTTON.

THE Nunnery of North Berwick ftood about a quarter of a mile to the fouth-weft of the town and harbour. It is furrounded with very rich fields, and commands a moft beautiful profpect of the coaft of Fife, the Ifle of Bafs. and fome fmaller iflands along the fhore on one hand, and of North Berwick Law on the other. It is in a very ruinous ftate, nothing remaining but fome vaults, and a fmall part of the north wall. I never heard of any ancient infcription about it, but one, on a large

* Copied by General Hutton from the original in the charter chest of the Family of Lathallan, — the seal is lost.

On the 5th June, 1595, another tack was granted by the Prioress, and by Dame Margaret Donaldsoun, who is described, "ane of the convent foirsaid onlie on lyve," and who subscribes, by a notary leading the pen, to Arthur Spens, Fiar of Lathallan, of the teind-sheaves of Lathallan, for nineteen years. It appears that Alexander Hume "of North Berwick" was consentor to this deed, as "takkisman of oure said abbay, takis, teinds, fruittis, rentis, emolumentis, and haill patrimonie thairof." This person was the brother and heir of the Prioress, — at least so the letter of Sir Hew Dalrymple (p. 79) indicates.

flat ftone of coarfe blue marble, feemingly a tombftone. The infcription itfelf is not legible; but the date in the fourteenth century can, or at leaft could, be obferved. It is now in the poffeffion of Sir Hew Dalrymple of North Berwick, Bart., and any ancient papers relating to it, which are extant, muft be in his poffeffion alfo.

I can give you no certain information concerning the Collegiate Church of Dirleton, nor do I know that the Knights of Saint John, or the Templars, had any lands in this neighbourhood. There are fome old buildings, rather mean, at the back of this town, which ftill bear the name of the "Almfhoufes;" but I know of no other tradition or record concerning them. The moft remarkable ancient building in this parish is the Caftle of Tantallan, fituated about two miles to the eaftward of the town on a high rock above the fea, which furrounds it on three fides. It has been very ftrong, and a great part of the building ftill remains in a ruinous ftate. It belonged to the Douglas Family, and was fold by the tutors of the late Duke, during his minority, to the grandfather of the prefent Sir Hew Dalrymple, who is now in poffeffion of it. I have never been able to learn with certainty, when, or by whom, it was built. I am,

Your moft obedient humble Servant,

MATH. MURRAY.

N. BERWICK, *Dec.* 15, 1788.

2. SIR HEW DALRYMPLE *of North Berwick, Bart. to* LIEUTENANT HUTTON.

BRUTON STREET, 19*th March*, [1788?]

SIR,—I have the honour of your letter, 26th December, Kelfo, inclofed to me this morning. I am forry I can give you fo little information to your enquirys.

The black marble gravefton you mention, juft as the maffon had the hammer up to break it, I carryed up to my houfe, and placed it before a door leading into my garden from my houfe. The date, I believe, may be on it; but it is fo obliterated, as not to be legible.

I have been informed, that moſt of the writes belonging to the monaſtery were carry'd over to France at the Reformation, and there, I believe, they now are, at the Scots Colledge. Lady Hume, the Abbess, turning Protestant at the Reformation, left the lands to her brother ——— Hume in the Merſe, who left them to his creditors, or adjudged (they) were bought up from the estate of North Berwick; but I know few of the original writes were given up with them. The ſtone you mention lay at the eaſt of the chapple. The building of the nunnery was to the eaſt of that a pretty large. That part of the building in ruin was where the laird of North Berwick inhabited; and a high wall ſurrounded about an acre of ground; without that wall many fiſh pounds. As for the ſeall of the convent, we know little about it. Cloſs by the ground to it, ſome years ago, there was a ſeale found, twice the ſize of a crown; it had the form of a ſow very deep engraved on it; I do not know who has it. Lately, in cleaning up ſome rubbiſh by the old church, my ſon found a ſcull very perfect; but that probably belonged to the nuns. They were twelve in number; and I have heard ſay, they had about £5 revenue each. They had many ſuperioritys of churches, — Many Boll * in the weaſt, and one in Fife; but having no turn to such antiquitys myſelf, these two are the only ones mentioned in my charter of it. If I could be of any aſſiſtance to you in your reſhearch when I come to Scotland, I ſhould be very happy in aſſiſting you in your enquirys, which will be next June.

I have the honour to be,

Sir,

Your moſt obedient humble Servant,

Hew Dalrymple.

* Maybole.

VI. MONACHORUM ET MONACHARUM SECUNDUM METHODUM LINNÆANUM DESCRIPTIO.*

1. *Monachus.*

Definitio. Animal antropomorphum; cucullatum; noctu ejulans; fitiens.

Descriptio. Corpus Monachi bipes, erectum, dorfo incurvato, capite depreffo, femper cucullatum et undequaque veftitum, fi in fpeciebus quibufdam caput, pedes, anum, manufque nudas excipias. Ceterum: animal avarum, fœtidum, immundum, fiticulofum, iners, inediam potius tolerans quam laborem. Oriente, occidenteque fole, præfertim vero noctu, congregantur Monachi et uno clamitante clamant alii. Ad fonum campanæ concurrunt omnes; incedunt fere femper bini: Veftiuntur lana; vivunt e rapina et quæftu; mundum fui tantum caufa creatum effe prædicant; coeunt clandeftine, nuptias non celebrant, fœtus exponunt; in propriam fpeciem fæviunt, et hoftem ex infidiis aggrediuntur.

Sexus alter a mare vix differt, nifi capite femper velato; fed Monacha mundior, minus fiticulofa; e domo, quam mundam fervat, nunquam prodit. Junior ludibunda omnia arripit, undequaque circumfpicit, mares nutitando falutat. Adultior et annefcens mordax et maligna evadit, irrata maxillas ore hiante exagitat; Monachæ vocatæ refpondent: Ave; Data venia garriunt promifcue, tinniente campana abrupto fermone obmutefcunt.

Differentia. Homo loquitur, ratiocinatur, vult. Monachus, mutus nonnunquam, ratiocinio et voluntate caret, regitur enim tantum arbitrio fuperiorum. Hominis caput erectum. *Os homini sublime dedit cælumque tueri jussit, et erectos ad sidera tollere vultus.* Monachi caput depreffum, oculis in terram dejectis. In fudore vultus panem quærit homo; Monachus otiofus faginatur. Homo inter homines habitat; Monachus folitudinem quærit et fefe abfcondit, lucifuga. Unde patet:

* *Vide* "Specimen Monachologiæ." Augustæ Vindelicorum, 1783, 4to.

Monachum genus esse mammalium distinctum ab homine, medium inter hominem et simiam, huic proximiorem, a qua vix non voce et victu differt, *Simia quam similis turpissima bestia vobis.*

Usus. Terræ pondus inutile. Fruges consumere nati.

2. *Monachus Benedictinus.*

Monachus benedictinus; imberbis, capite tonso, setoso, corolla lineari sulcato; Pedibus calceatis: Ano caligato: Veste nigra lanea, corpus totum et pedes circumambiente; cucullo laxo, subrotundo, lato; scapulari pendulo, plano, latitudine abdominis; collari rigido, albo-emarginato; cingulo lato laneo aut holosericeo; pallio nigro descendente usque ad talos. Tegmentis internis plerumque nigris, indusio e manica, angustata ad radicem manus, prominulo.

Habitus monachi benedictini gracilis, incessus tardigradus, capite minus depresso.

Clamat ter quaterve de die et media nocte, nonnunquam primum ad cantum galli, sono profundo, tardo; et tum induitur tunica crispo-plicata, lata, manicis largissimis; caput vero tegit bireto quadrangulari.

Omnivorus; jejunat raro; hora quarta post meridiem sitit; et ad *haustum* convocatur; auri sacra fame vexatur; nummos studiose conquerit, et in ærarium congerit. Nonnulli vegetant tantum, alii studiis delectantur e. g. Congregatio Mauri in Gallia.

Extra domum deponit cucullum * et scapulare cingulo ligat; caput contra aeris injurias pileolo cristato, et piles biplicato tuetur.

Fœmina caput velo subtus albo, supra nigro, et frontem, genas, pectusque sudario albo abscondit.

Varietates utriusque sexus infinitæ, in loco natali describendæ, ignotis veris characteribus.

Habitat in collibus; *colles Benedictus amabat.* Peregrinus in urbibus.

Sequitur regulam Benedicti, patris Monachismi in occidente.

* Connectit Ecclesiasticos cucullo destitutos cum Monachis cucullatis; Natura non agit per saltum.

3. *Monachus Dominicanus.*

Monachus dominicanus; imberbis; capite raſo, corolla piloſa, lata, continua; pedibus calceatis; ano caligato; tunica lanea textili alba, loro, tres digitos lato, cincta; cucullo verſatili, verſus cervicem gibboſo, margine ſinuato, ad apicem obtuſe truncato; appendice cuculli, ſeu ſcuto pectorali rotundato, dorſali acuminato, cum ſutura longitudinali utrumque hoc ſcutum dividente; manicis æqualibus latis, replicatis; collari albo, quod vix apparet, cum potiſſimum mentum craſſum et adeps nudæ cervicis in truncum corporis excurrat; in lucem prodiens pallio nigro laneo longo, cum cucullo ſcutoque pectorali et dorſali nigro inferiorem album tegente induitur. Tegmentis interioribus albis potiſſimum, manica interulæ ſtricta, infra latiorem prominente.

Fratres laici, pallio deſtituti, cucullum et ſcapulare nigrum nunquam deponunt.

Habitus Monachi Dominicani hypocrita; inceſſus laſcivus; facies perfida. Latrat media nocte, voce ingrata, rauca.

Eximio olfactu pollet, vinum et hæreſin e longinquo odorat. Eſurit ſemper polyphagus. Juniores fame probantur. Veterani, relegata omni cura et occupatione, gulæ indulgent, cibis ſucculentis nutriuntur, molliter cubant, tepide quieſcunt, ſomnum protrahunt, et ex ſuis diæta curant, ut eſca omnis in adipem tranſeat, lardumque adipiſcantur. Hinc abdomen prolixum paſſim prae ſe ferunt; ſenes ventricoſi maximi æſtimantur. Virginitatis ſacræ oſores in venerem volgivagam proni ruunt.

Generi humano et ſanæ rationi infeſtiſſima ſpecies, in cujus creatione non ſe jactavit auctor naturæ. Prædam e longinquo ſpeculatur, et indicantibus aliis concurrit, eam niſu aſtuque adſequitur et in accenſum rogum compellit; dum circumſtans Monachorum, ſanguinem et mortem anhelantium, corona miſeræ prædæ cruciatibus inſultat, ſibique ululatu horrendo et execrabili latratu applaudens, ſpolia inter ſe dividit. Crudeliſſimum omnium inquiſitorem generalem dicunt, qui obtutu ſolo enecat. Peſſimi in Hiſpania, Luſitania, et America meridionali. Sed nec noſtrates veneno carent, lethales ſi in clima calidius tranſportentur.

Verſipelles, jam albo jam nigro colore veſtitos, voluit natura, ut dubii omnes metuerentur ab omnibus; ne nimium ſævirent, creator beneficus humano generi imperantes dedit, qui ſpeciem hanc aut exterminent, aut excantationibus innocuam reddant.

Monacha dominicana præter velum nigrum et mores candidiores non differt a mare.

Sequitur Monachus Dominicanus leges Dominici Hiſpani, qui primus in genus humanum, annuente ſummo Pontifice, igne ſæviit, et ne deeſſent, qui rabiem hanc exterminatricem propagarent, ſeculo decimotertio ordinem inſtituit Monachorum, igne et ferro doctrinam prædicantium.

Simbolum ſpeciei canis rabie perculſus, facem accenſam præſeferens tormenta, rogum, mortemque minitans.

4. *Monachus Franciscanus.*

Monachus Franciſcanus: imberbis; capite raſo, corolla piloſa continua; pedibus ſubcalceatis; Ano ſemitecto; tunica fuſca pannoſa; cucullo mobili, ſubcordato, brevi; cum appendice ſeu ſcuto pectorali ſubrotundo et dorſali triangulari, decurrente infra funem trinodoſum linteum album, quo bis cingitur abdomen. Manicis æqualibus, amplis ſatis, ut intra eas manus abſcondantur; ſcapulari nullo: pallio fuſco infra anum finiente, connexo fibula oſſea circum pectus. Interula pannea induſii loco cutem fricat, cui circa nates adligatur prætexta pannea, ad genua fere porrigens.

Habitus Monachi Franciſcani ruſticus; inceſſus menſuratus; Tunica undequaque ſacculis ſcatet, cucullaribus: quo comeſtibilia abſcondit; axillaribus, in quibus fermentat tabacum; pectoralibus, pro pixide; manicabilibus, pro ſtrophio conſervando. Hircum olet; Auri et argenti contemptor ventrem tantum curat, quem bis quotidie carne aut piſcibus replet. Ruminat interdiu otioſus; mendicans benefactoribus detracto cucullo, herbum nicotianam porrigit; icunculas, ſchedulas triquetras, amuleta, aliaſque hujus farris nugas, mira metamorphoſi, in vinum et cibum tranſmutat. Dimicat cum ſuis et hoſtem non raro clam trucidat.

Cantat fæpius de die et nocte media ufque ad crepufculum, voce alta clamofa.

Corporis vires juniorum per annum unum probantur; fpecies fpuria, quam Hybernam dicunt, intellectum quoque excolit.

Monacha Francifcana tela nigra caput velat; ceterum mares imitatur.

Affeclarum hujus ordinis innumeræ varietates, obfcuriores, moribus, veftitu et habitu diverfæ.

Habitat in oppidis et urbibus.

Genuinus Francifci filius, et æternus, fi fides habenda Patri Fracifcanorum, qui divino numine fe afflatum putans, prædixit: interiturum prius genus humanum, quam hanc fpeciem; ne fors turbetur æconomia naturæ, cum, vel fublata unica cimicis fpecie, catena, qua creaturæ omnes cohærent, rumperetur.

Primum laborum Francifci focium Porcum fuiffe annales fpeciei narrant. Dubius enim Francifcus qua ratione perfuaderet Innocentio III. ut fuam vivendi rationem approbet, fuem vidit in luto fe voluntantem, cujus exemplo tractus luto quoque fe immerfit; et derelicto comite lutofum fefe fummo facerdoti oftendit: qui motus hac pietate legibus Francifci benedixit ad initium fæculi decimi tertii. Ita fus Minervam.

VII. LITERÆ PER QUAS RICHARDUS MAITLAND ADMISSUS EST MONACHUS MONASTERII SANCTE CATHERINE MONTIS SYNAI. — *Apud Edinburgum*, xxvj°. *Mense Junii*, MDXX°.

In nomine Sancte et Individue Trinitatis Amen. Nouerint Vniuerfi Chrifti fideles qualiter Sanctiffimus dominus nofter fere reverendiffimus Innocentius Papa VIII. Pro reedifecatione et preferuatione Monafterii et Hofpitalis Gloriofe Virginis et Martyris Sancte Catherine Montis Synai in honorem Sancti Bafilii fundati nec non pro fuftentatione Abbatis et monachorum aliorumque pauperum Chriftianorum peregrinorum illuc in dies confluentium quodquidem Monafterium fitum eft in deferto Aegypti inter Sarracenos Arabes et alios fidei Chrifti inimicos in quo facratiffimum corpus eiufdem gloriofe virginis eft reconditum ad

laudem gloriam et honorem omnipotentis Dei ac intemerate Virginis Marie matris Iesu Christi et prefate uirginis S. Catherine ad perpetuam rei memoriam quandam utriusque sexus confraternitatem in monasterio predicto pie et caritatiue erexit in qua inter alia statuit et ordinauit quod omnes et singuli utriusque sexus Christi fideles qui elemosinam erogarent ac tertiam partem unius floreni auri certe tunc expresse persone dicti monasterii procuratori aut eius deputatis ex causa predicta persoluerent in confratrem ac consortium confratrum confraternitatis predicte enumerari hisque subscriptis gratiis et priuelegiis potiri gaudere possent uti ¶ Quod quodlibet confrater admissus et admittendus posset eligere confessorem ydoneum secularem uel regularem quem quilibet eorum pro tempore duceret eligendum qui in mortis articulo plenariam omnium peccatorum suorum de quibus corde contriti et ore confessi forent remissionem et absolutionem auctoritate apostolica impenderet ¶ Que omnia et singula pie memorie D. Iulius Papa II. approbauit addendo quod predicti confratres possent et eligere ut supra confessorem qui eos absolueret et semel in uita ab omnibus criminibus excessibus et delictis et sedi apostolice reseruatis demptis contentis in bulla cene Domini ¶ In non reseruatis uero quotiens opus esse ¶ Preterea S. in Christo Pater et Dominus noster summus Pontifex Leo diuina prouidentia Papa X. intuens meritum cause omnes et singulas indulgentias suprascriptas gratias priuilegia et indulta ab eisdem Innocentio et Iulio suis predecessoribus Romanis Pontificibus ad tam pium opus concessa approbauit et confirmauit Ac ut Christi fideles eo libentius et feruentius dictam confraternitatem ingrediantur per assumptam taxam conscientiis Christi fidelium dictam confraternitatem ingredi uolentium ac secundum commissariorum pro tempore existentium arbitrium moderando reduxit ¶ Statuitque ac ordinauit quod in quacunque ciuitate aut terra possint illius incole de dicta confraternitate existentes unum altare seu unam capellam sub inuocatione ipsius S. Catherine in aliqua ecclesia seu aliquo monasterio aut loco construere aut deputare ac inibi unam capsam pro recipiendis elemosinis ponere ac omnes et singuli eiusdem ciuitatis aut terre incole de dicta confraternitate existentes ad capellam huiusmodi singulis primis diebus cuiuslibet mensis conuenire et inibi missam celebrari facere ac ipsam

capellam et capſam nec non omnia et ſingula ad eos et dictam confraternitatem inibi quomodolibet ſpectantia per duos ex eiſdem incolis et confratribus ſingulis annis eligendos gubernari facere ¶ Ac in dicta capella miſſas et alia diuina officia per preſbiterum per eos ad eorum nutum ponendum et amouendum et tempore interdicti ordinaria auctoritate appoſiti dummodo ipſi uel eorum aliquis interdicto huiuſmodi cauſa non dederunt celebrari facere ¶ Ac eorundem confratrum corpora eccleſeaſtice ſepulture ſine tamen funerali pompa a tempore interdicti huiuſmodi tradi ¶ Et quilibet ex dictis confratribus quadrageſimali ac aliis temporibus quibus eſtis carnium et lacticiniorum prohiberunt butiro lacte et aliis lacticiniis ac de utriuſque medici conſilio et carnibus ueſci ¶ Et a quacunque excommunicationis ſententia a jure uel ab homine quauis occaſione uel cauſa latis per preſbyterum per eum ad eius nutum eligendum ſe (ſine tamen iuris alieni preiuditio) abſolui facere ¶ Ac nobiles et clerici necnon infirmitas uel alias impediti ex dictis confratribus Altare portatile habere et ſuper eo miſſas et alia diuina officia quibuſuis locis (ad hoc tamen congruentibus et honeſtis) per ſeipſoſque preſbyteri fuerint alii uero per preſbyterum et eos ad hoc eligendum celebrari faceri libere et licite poſſunt et ualeant ¶ Quicunque autem capellam ſeu altare huiuſmodi ſingulis anni dominicis ac primis cuiuſlibet menſis diebus xx annorum et totidem xl̄narum ¶ Qui uero in feſto eiuſdem S. Catherine uiſitauerint et ad premiſſa manus porrexerint adiutrices Plenariam omnium peccatorum ſuorum indulgentiam ac remiſſionem pro ſingulis diebus et feſto predictis quibus id fecerint reſpectiue consequantur ¶ Et qui diebus pro ſtationibus in urbe et extra eam celebrandis deputatis dictam capellam uiſitauerint ac manus porrexerint ut prefertur eaſdem indulgentias ac peccatorum remiſſiones consequentur quas ſi eiſdem diebus eccleſias et loca pro indulgentiis huiuſmodi conſequendis perſonaliter uiſitaſſent et quemcunque ad id opportuna feciſſent ¶ Et tam uiuos quam defunctos confratres omnium elemoſinarum et miſſarum participes ac conſortes fecit ¶ Memoriam uero eiuſdem uirginis quottidie agentibus et loca in quibus colitur uiſitantibus ex eiuſdem uirginis Catherine ſpeciali conceſſione et priuilegio ſibi a deo elargito ut piorum uotorum ſuorum optatum deſiderium et effectum conſequantur

datum eſt atque conceſſum ¶ Et quia deuotus in Chriſto filius Richardus Maitland dictam confraternitatem deuote intrauit ac de bonis ſuis elimoſinam gratioſe dedit merito dictis indulgentiis et priuilegiis gaudere debet ¶ Ideo ego Neophitus monachus S. Catherine vnus ex commiſſariis generalibus ad hoc deputatis et in litteris apoſtolocis nominatus in dei nomine fratrem et confratrem confraternitatis huiuſinodi pie et caritatiue ſuſcepimus et ſuſcipimus ac aliorum confratrum numero et conſortio aggregamus illi quo preſentes teſtimoniales litteras gratioſe concedimus. Datum Edinburgi ſub ſigillo Sancte Catherine quo utimur Die xxvj°. menſis Junii anno Domini MDXX°.

Forma plenarie abſolutionis.

¶ Miſereatur tui &c. Dominus Noſter Ieſus Chriſtus per meritum ſue ſanctiſſime paſſionis te abſoluat et ego auctoritate apoſtolica mihi in hac parte commiſſa et tibi conceſſa te abſoluo ab omnibus peccatis tuis contritis confeſſis et oblitis quantumcunque grauiſſimis et enormibus et ſedi apoſtolice reſeruatis remittendo tibi penas purgatorii in quantum claues Sancte Matris Eccleſie ſe extendunt et ſi de hac infirmitate non diſcedas reſeruata ſit tibi preſens remiſſio donec fueris in extremo mortis articulo conſtitutus in nomine Patris et Filii et Spiritus Sancti. Amen.



